

101 *Seerāh* *Stories* *and* *Dua*

SANIYASNAIN KHAN



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The Prophet Ibrahim عليه السلام and the Kabah

Remember often the terminator of pleasures (death).

At-Tirmidhi



About 4000 years ago the Prophet Ibrahim (Abraham) عليه السلام came to Makkah and settled his family there. When his son, Ismail, or Ishmael, grew up they built the Kabah. Later Ismail also became a great prophet of Allah.

The children of the Prophet Ismail عليه السلام prospered in Makkah and grew in number. Thanks to the Prophet



رَبَّنَا لَقَبَلْنَا مِنْكَ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا
مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا
وَسُبِّحَ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

Our Lord, accept this from us; for You are All-Hearing, All-Knowing. Lord, make us bow to You; make of our children and grandchildren a nation that will submit to You. Teach us our rites of worship and turn to us with mercy; You are the Forgiving One and the Merciful.

Al Baqarah 2:127-128

Ibrahim's prayers for Ismail ﷺ to have many children and the Zamzam spring to appear, many caravans would stop at Makkah on their way to Syria and Yemen.

To help the pilgrims and to look after the various affairs of the Kabah and Makkah, several offices were set up right from the time the Kabah was built.

When Qusayy ibn Kilab took over as the custodian of Kabah, he took on the responsibilities of several of these offices, some of which are as follows: *Hijabah* – Maintenance and keeping the keys of the Kabah; *Siqayah* – Arranging fresh water for the pilgrims; *Rifadah* – Providing food for the pilgrims; *Nadwah* – Chairmanship of the meetings held for the affairs of Makkah; *Qiyadah* – Leadership of the Makkan army; *Liwa* – Acting as flag bearer of Makkah during a campaign or battle.



Qusayy ibn Kilab

The upper hand is better than the lower hand.

Sahih Muslim



The Kabah became the central point for pilgrims from all over Arabia. But the affairs of the Kabah were not very well organized and the pilgrims were not taken good care of. Then after many generations, Qusayy ibn Kilab, became the Chief of Makkah in the middle of the fifth century C.E. He was an ancestor of the Prophet Muhammad ﷺ. Qusayy, being very energetic and having great leadership qualities, set himself to organizing the affairs of the Kabah.

Qusayy held many offices of the Kabah such as *hijabah*, *siqayah*, *rifadah*, *nadwah*, *liwa* and *qiyadah*.



اللَّهُمَّ أَنْتَ حَسَنْتَ خَلْقِي فَحَسِّنْ خُلُقِي.

O Allah, You have made my body beautiful,
so beautify my character also.



With his able leadership, the prosperity of Makkah grew by leaps and bounds. His policies gave a boost to trade in Makkah.

Makkah was situated midway on the caravan route to and from Syria and Yemen. For this reason, many caravans would stop at Makkah to rest and trade their goods.

His sincerity and wisdom earned him a very respectable position. Due to his wise policies, the Makkans greatly benefitted and the Quraysh tribe rose to be the most influential tribe of Makkah. Qusayy's position as the Chief of the Quraysh won him great respect and admiration.

Qusayy would encourage the Quraysh tribe to contribute generously towards the fund for the feeding and care of the pilgrims. He motivated the people of Makkah to come forward and help the pilgrims wholeheartedly.

The Father of Hashim

This world is a prison for believers and a paradise for disbelievers.

Sahih Muslim



Qusayy had three sons, Abd al-Uzza, Abd Manaf and Abd al-Dar. When Qusayy grew older, he gave his responsibilities to his two sons, Abd Manaf and Abd al-Dar.

Abd al-Dar got the responsibility of the *hijabah* – maintenance of the Kabah and guardianship of the keys of the Kabah. Apart from this, Qusayy also gave him the charge of the *siqayah*, the *liwa'* and the *rifadah*, which meant providing water and food to the pilgrims and bearing the Makkan flag during times of war, etc.



اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ
اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا.

O Allah, I seek from You the blessing of entering the home and the blessing of leaving the home. With the name of Allah we enter and with the name of Allah we leave, and upon Allah our Lord do we trust.

Abd al-Dar took up these responsibilities and discharged them remarkably as his father used to do. For this reason, he was greatly respected and honoured by the people of Makkah. Abd Manaf had four sons, Hashim, Abd Shams, Al-Muttalib and Nawfal.

After the death of Abd al-Dar, his children took on the responsibilities which their father used to have. But at a point they had some difference with their cousins, the children of Abd Manaf, who also inherited some offices from their father. The dispute was sorted out peacefully and the children of Abd Manaf were given the responsibilities of the *siqayah*, the *rifadah* and the *nadwah*, while the Children of Abd al-Dar were given the responsibilities of the *hijabah* and *liwa'*. And thus peace prevailed in Makkah and a war-like situation was avoided.



The Great Grandfather of the Prophet

Live in this world as though you are a stranger or a traveller.

Sahih
al-Bukhari



Out of the four sons of Abd Manaf, Hashim is very well known. He was the great grandfather of the Prophet Muhammad ﷺ. The Prophet's family is named after him, as they are called the Banu Hashim. Due to his ability to manage things well, Hashim rose to be the supreme leader of the Quraysh. Like his father, he too urged the Quraysh to be generous to the pilgrims coming to the Kabah, as they were God's guests. Hashim discharged his duties in the best manner as the chief of Makkah.

Hashim not only discharged his duties in the best manner as the chief of Makkah, but he also helped the Makkans



قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

He said, "My Lord, support me against the corrupting people."

Al-Ankabut 29:30

in a big way. Once, during a famine in Makkah, Hashim was generous enough not only to feed the pilgrims but also to take care of the entire population of Makkah. This gave him a very high and honourable position. Apart from this, Hashim organized the trade of Makkah in a big way.

He organized two trade caravans, one from Makkah to Syria and another from Makkah to Yemen. These trips were planned very ably by Hashim. Under his leadership the Makkans prospered greatly and the economy of the city made great progress. On a trip to Syria, Hashim stopped at Yathrib (now known as Madinah) and there he married a pious lady named Salmah, daughter of 'Amr of the Khazraj tribe. She lived with Hashim at Makkah. Some years later, Hashim travelled to Syria on a trade trip. On the way back to Makkah, he fell ill at Ghaza and passed away. His wife, Salmah returned to Yathrib where she gave birth to their son named Shaybah.



Al-Muttalib Travels to Yathrib

*Keep visiting graveyards. It is the most effective
reminder of the Hereafter.*

Ibn Majah



After the death of Hashim, his brother, Al-Muttalib was appointed as the Chief of the Quraysh tribe and the custodian of the Kabah. One day Al-Muttalib thought about his nephew, Shaybah, the son of Hashim. Shaybah lived in Yathrib with his mother. So Al-Muttalib travelled all the way to Yathrib and met Salmah, the widow of Hashim and requested her to give his nephew Shaybah, the son of his elder brother Hashim, in his care. Salmah happily handed over Shaybah to Al-Muttalib.



اللَّهُمَّ اَعِزِّي عَلَيَّ غَمَرَاتِ
الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ.

O Allah! Help me overcome the agonies
of death and the pangs of death.

So Al-Muttalib set out to return to Makkah along with his nephew.

When both of them riding their respective camels entered Makkah, Shaybah's camel went in front while Al-Muttalib rode behind him. When the people of Makkah saw the two camels, they recognized Al-Muttalib, but not Shaybah. They thought that this young man must be the slave of Al-Muttalib as he was riding in front of him, so they called out to him, saying, "*Ya Abd al-Muttalib*," meaning, "O the slave of Al-Muttalib." Al-Muttalib repeatedly explained to the Makkans that this young man was not his slave, but Shaybah, the son of Hashim.

But people did not heed Al-Muttalib's explanation and continued to call him Abd al-Muttalib. After some time he was known in Makkah as Abd al-Muttalib, and people completely forgot that his real name was Shaybah.



The Zamzam Well

The value of this world in comparison to the Hereafter is if you dip a finger in the ocean and then pull it out.

Sahih Muslim



Al-Muttalib grew up to be a handsome young man. When his uncle Al-Muttalib passed away, the Makkans gave Abd al-Muttalib the offices of the *siqayah* and the *rifadah* which his father Hashim had held before his death. Abd al-Muttalib was a wise man with great insight, resolution and the will to do good works. His main duty was to arrange fresh water for the pilgrims, since the well of Zamzam was no longer functioning. Due to the carelessness of certain people of Jurhum tribe some years ago, the Zamzam Well had been filled with sand and mud and was thus so totally ruined that it disappeared.

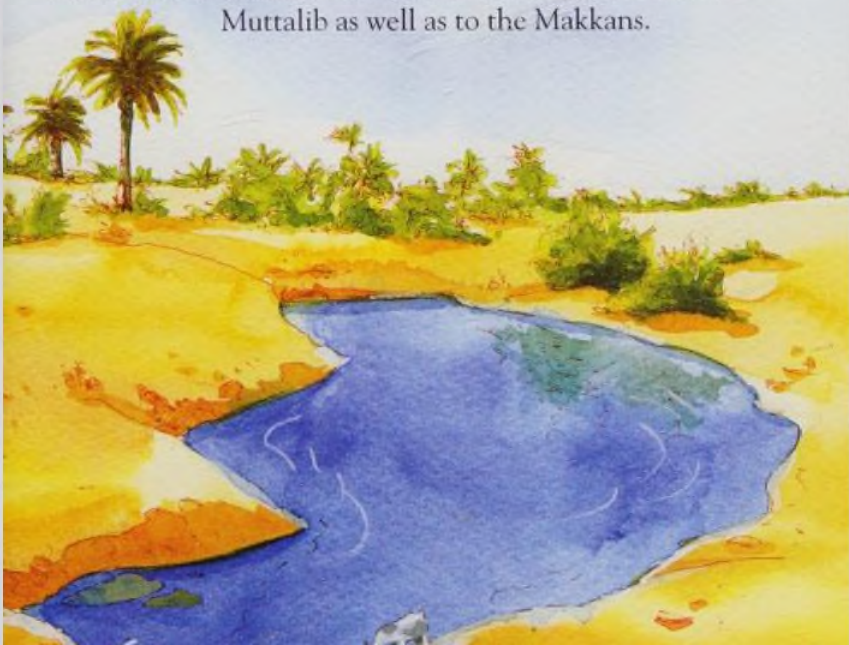


الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي
الْأَذَى وَعَافَانِي.

All praises are due to Allah who
has taken away discomfort from me
and granted me relief.

Since Abd al-Muttalib was in charge of arranging fresh water for the pilgrims, he found it difficult to discharge his duties, as there was no well near the Kabah. He had to get water from outside Makkah and store it in a reservoir near the Kabah. For this reason, his desire to restore the Zamzam well grew.

With the help of his son Al-Mughirah, Abd al-Muttalib started the digging near the Kabah. And after long days of hard work, he was rewarded. All of a sudden, the water of the Zamzam well gushed forth from beneath the place where he was digging. This gave immense joy to Abd al-Muttalib as well as to the Makkans.



The Year of the Elephant

No one eats better food than that which he eats out of the work of his own hand.

Sahih al-Bukhari



Due to the presence of the House of God, the Kabah, a number of people from all over Arabia would come there to seek the blessings of the idols placed in the Kabah. The pilgrims would make offerings which resulted in great prosperity for the city. Seeing this, Abrahah built a similar house at Yemen, hoping to divert people from Makkah to Yemen. But they failed to attract pilgrims, as no one seemed interested in their houses of worship. Therefore, Abraha, the governor of Yemen, finally decided to destroy the Kabah, built by the Prophet Ibrahim عليه السلام, as he felt that this was the only way people from all around



الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا
وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ.

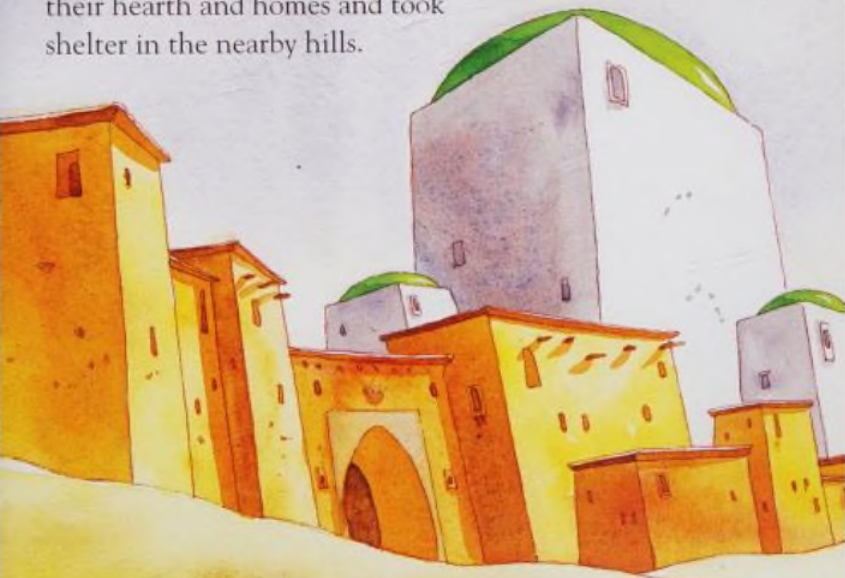
All praises are due to Allah who
provided us with food and drink
and made us believers.

Arabia would be diverted to Yemen to the house of worship which he had recently built and decorated beautifully.

So he set out for Makkah with a large army including over a dozen giant elephants. Certain people tried to stop him from travelling to Makkah with the evil intention of destroying the Kabah. But they failed to do so.

Upon reaching Makkah, he told the Makkans to leave their homes and go up to the mountains, because Abraha with his enormous army was coming to destroy the Kabah.

The Makkans prayed to Allah to save the Kabah and, as advised by Abd al-Muttalib, they left their hearth and homes and took shelter in the nearby hills.



Abraha's Army of Elephants

A mischief-maker will not enter paradise.

*Sahih al-Bhukari
& Muslim*



The next day, Abraha commanded his formidable army to set out towards Makkah at the break of the dawn. The army slowly marched towards the city of Makkah. When Abd al-Muttalib saw a huge cloud of dust and sand coming towards him from a distance, he realized that the army of Abraha was now approaching Makkah with the sole intention of destroying the Kabah.



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ



حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord, grant us the good things in this world and the good things in the life hereafter, and save from the punishment of the Fire.

Al-Baqarah 2:201

Abd al-Muttalib hastened to the Kabah and took hold of its door handle and prayed vehemently to Allah to save the Kabah from the evil intentions of Abraha, "O Allah, save us from the army. Save us from their evil design. Save our *qiblah*. If the Kabah is destroyed, we will be destroyed too." With such prayers and deep emotions, Abd al-Muttalib told the Makkans to move out of the city and climb up the mountains as they had no power to fight against the terrifying army of Abraha.

So the people listened to their chief and all of them one by one moved out of their houses—men, women and children—and they climbed the nearby mountains to save themselves from being trampled by the elephants of Abraha.



Miracle of Birds

The strong man is not the one who is good at wrestling, but the one who controls himself in a fit of rage.

Sahih
al-Bukhari



Abraha's massive army approached Makkah. Abraha was confident that he would demolish the Kabah without any resistance from the people of Makkah. But all of a sudden, the elephants who had been trumpeting in the most frightening way, stopped moving. The mahouts, who were driving the elephants, pierced, pricked and stabbed them with sharp, pointed instruments. But this had no effect on the elephants. They stood stock still.



وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ
بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاصِلِينَ ﴿٨٩﴾

Our Lord has encompassed all things in knowledge. Upon Allah we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision.

Al-Araf 7:89



Besides that, flocks of birds flew over the army, carrying pebbles in their beaks and claws. They showered the pebbles on Abraha's army. Due to this, the whole army was afflicted with a strange disease. The soldiers were terrified and took flight. The elephants then went berserk and began to trample over them. There was complete disorder and confusion in the army. Seeing this chaos, Abraha at once decided to order his army to return. So, instead of marching forward and entering Makkah, the army turned and fled towards Yemen.

In this miraculous way, Allah saved the Kabah from the evil intentions of Abraha. On the way back to Yemen, many soldiers, horses and elephants began to die. By the time they reached Sana in Yemen, most of the strong army men had died on the way. Abraha himself fell sick and passed away soon after arriving at his home in Yemen



Abdullah ibn Abd al-Muttalib

The most superior among you are those who learn the Quran and teach it to others.

Sahih al-Bukhari



Abd al-Muttalib had ten sons, out of which six are well known. They were Al-Abbas, Hamzah, Abu Talib, Abu Lahab, Abdullah and Al-Harith.

Abd al-Muttalib loved Abdullah more than all of his children as he was of an exemplary character, with all the Arab qualities such as honesty, courage, humility and truthfulness.



رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

Our Lord, do not take us to task if we forget or make a mistake! Our Lord, do not place on us a burden like the one You placed on those before us!

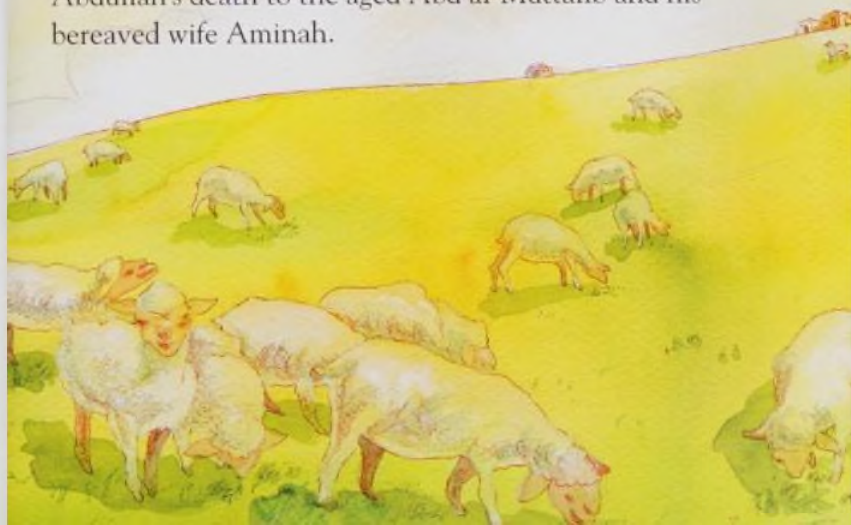
Al-Baqarah 2:286

When Abdullah reached his maturity, Abd al-Muttalib married him to Aminah bint Wahb. She was the daughter of Wahb ibn Abd Manaf ibn Zuhrah, the chief of the tribe of Zuhrah.

Abdullah was twenty four years old at the time of his marriage. Soon after the marriage to Aminah, Abdullah went to Syria in a caravan on a trading trip.

On the way back from Syria to Makkah, he fell ill at Madinah and stopped there. When Abd al-Muttalib came to know about the ill health of his son, he sent his eldest son, Al-Harith to Madinah to bring him back. Abdullah, passed away even before Al-Harith could reach Madinah.

Al-Harith returned from Madinah and announced Abdullah's death to the aged Abd al-Muttalib and his bereaved wife Aminah.



The Birth of the Prophet

Every prophet was sent to his own people, but I have been sent to all mankind.

Sahih
al-Bukhari



A few months later, Aminah gave birth to a baby boy. That was a joyous occasion for Abd al-Muttalib. He carried the new born baby to the Kabah, where he thanked Allah and prayed for the baby's good health.

On the seventh day, Abd al-Muttalib organised an *aqiqah* by inviting relatives to a meal and named the baby "Muhammad".

Since "Muhammad" was an unfamiliar name to the people of Makkah, they asked Abd al-Muttalib why he had given



رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ



Our Lord, do not place on us a burden we have not the strength to bear! Pardon us; and forgive us; and have mercy on us. You are our Lord and Sustainer, so help us against those who deny the truth.

Al-Baqarah 2:286

the baby such an unusual name. He told them that his grandson would be praised in the whole world, the meaning of the word, "Muhammad" being "the praised one".

The Prophet Muhammad ﷺ was born on 20th April, 570 C.E., in the city of Makkah. A few months before his birth, his father had passed away. The Prophet Muhammad's birth took place in the same year in which Abraha planned an attack on Makkah with his evil intention of destroying the Kabah. This month became known as the Year of the Elephant.



The Lineage of the Prophet

Islam has been built on five pillars: shahadah, performance of prayers, pilgrimage to the Kabah, fasting during Ramadan, and paying zakah.

Sahih
al-Bukhari

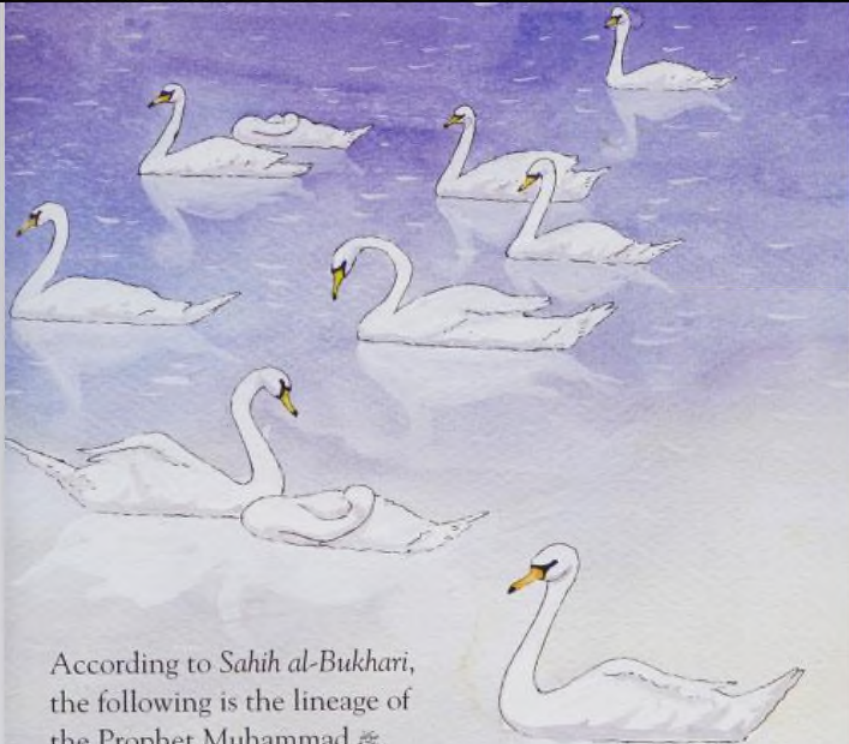


The Prophet Muhammad ﷺ once said that Allah chose Ismail (Ishmael) from among the Children of Ibrahim (Abraham). Then Allah chose Kananah from among the Children of Ismail. Then Allah chose the Quraysh from among the Children of Kananah. Then Allah chose the Banu Hashim from among the Quraysh. Then, finally, Allah chose Muhammad ﷺ from among the Banu Hashim.



اللَّهُمَّ اسْقِنَا اللَّهُمَّ اغْنِنَا.

O Allah, quench us, O Allah,
bless us with rainfall.



According to *Sahih al-Bukhari*,
the following is the lineage of
the Prophet Muhammad ﷺ.

Muhammad ibn Abdullah ibn
Abd al-Muttalib ibn Hashim ibn
Abd Munaf ibn Qusayy ibn Kilab
ibn Murrah ibn Kab ibn Luwi ibn
Ghalib ibn Fihr ibn Malik ibn
Nasr ibn Nianah ibn Huzimah ibn
Mudrikah ibn Ilyas ibn Mudar ibn
Nizar ibn Maz ibn Adnan.



Life with Desert Arabs


*None of you believes until he wishes for his brother
what he wishes for himself*

*Sahih al-Bukhari
& Muslim*



After the birth of the Prophet Muhammad ﷺ, his mother, Aminah, according to the custom of that time, sent the baby to a Bedouin nurse Halima Sadia of Banu Sa'd Tribe to be brought up in desert. Halima Sadia took charge of the infant Muhammad and took him to their desert home for nursing and suckling.

The little Muhammad would play freely with Halima's daughter, Shayma, in the vast expanse of the desert under the beautiful sky and surrounded by the beauties of nature. The pure air of the desert and natural environment helped the Prophet to grow up to be a strong and healthy child.



اللَّهُمَّ صَيِّبًا نَافِعًا.

O Allah, make it a
profitable downpour.

These years were full of blessings and happiness for the family of Halima Sadia. Her herds of sheep and goats miraculously grew in number. And everything in her household seemed to prosper and flourish. Her heart was brimming over with happiness. Halima knew that this was all due to the blessed child, Muhammad.



A Visit to Madinah

None of you has faith unless I am dearer to him than his parents, his children and all mankind.

Sahih Muslim



When Muhammad ﷺ returned from the desert and was six, Aminah decided to take him with her to visit his uncles in Yathrib. Yathrib (now known as Madinah) was situated in the midst of volcanic hills in the Hijaz region of western Saudi Arabia about 160 kilometers (100 miles) inland from the Red Sea. In its early days, it was an oasis famed for the dates from its palm groves.



رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ
فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ
تَوَفَّنِي مُسْلِمًا وَالْحَقْقِنِي بِالصَّالِحِينَ

My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous.

Yusuf 12:101



It was a long journey by caravan, but young Muhammad ﷺ enjoyed meeting his cousins, playing with them and learning to swim. Muhammad and Aminah enjoyed the pleasant climate and the company of their relatives for a month. But, tragically, on the journey back to Makkah, Aminah fell ill and died. Little Muhammad returned home with Aminah's maid, Barakah.

When Aminah, the mother of the Prophet Muhammad ﷺ passed away, he was just six years old. His father passed away even before he was born. Now with the death of his mother, the Prophet became completely orphaned.



Grandfather Abd al-Muttalib

Whoever loves for Allah and hates for Allah, gives for Allah and withholds for Allah has completed faith.

Hadith

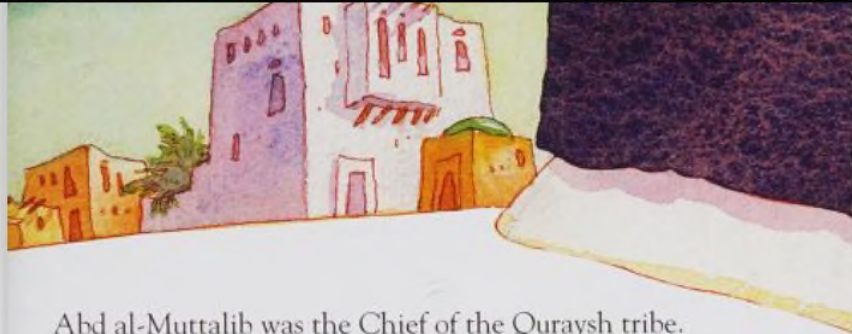


After the death of the Prophet's mother, his grandfather, Abd al-Muttalib took him under his care and guardianship. Abd al-Muttalib greatly loved him and was sure that this young boy had a great future. Muhammad ﷺ sat by Abd al-Muttalib's side near the Kabah during all his consultations. It was he who named him "Muhammad", meaning "the Praised One."



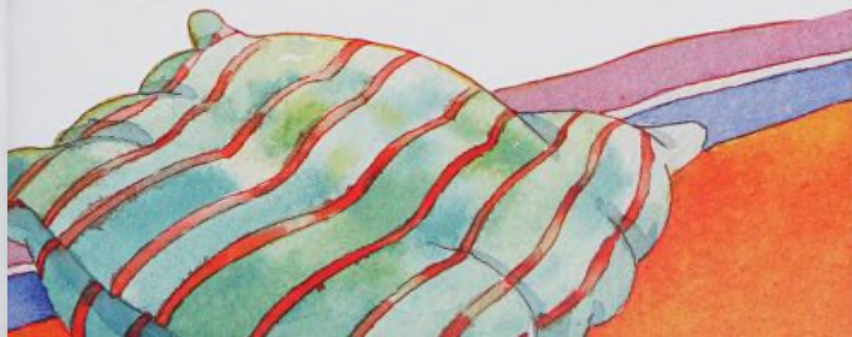
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ
الرَّجِيمِ وَمِنْ شَرِّ هَذِهِ الرُّؤْيَا.

I seek refuge in Allah from
the accursed Satan and from
the evil of this dream.



Abd al-Muttalib was the Chief of the Quraysh tribe. He was the custodian of the Kabah. He would sit on a special cushion laid out for him near the Kabah. Sometimes the Prophet Muhammad ﷺ would come to see him there, and would sit on the cushion. People would tell him not to sit there, but Abd al-Muttalib would stop them saying, "Let him sit. My child's future is very bright."

When Abd al-Muttalib fell sick two years later, Muhammad ﷺ tended him faithfully. When his grandfather died, Muhammad ﷺ was adopted by his uncle, Abu Talib. Muhammad ﷺ became part of Abu Talib's large family right away, and was his uncle's favourite.



Abd al-Muttalib's Restlessness

Recite the Quran for it will act as an intercessor and entreat for its readers on the Day of Judgment.

Sahih Muslim



Whenever Abd al-Muttalib asked his grandson to go and do some work, he would do it with great care and responsibility.

One day, one of Abd al-Muttalib's camels was lost. He asked the Prophet Muhammad ﷺ, who was about eight years old, to go and search for the camel. The Prophet



اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ
مِنْ عِقَابِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءَ
عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

O Allah, I seek refuge with Your Pleasure from Your anger. I seek refuge in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot count Your praises, You are as You have praised Yourself.



went to search for it, but did not return for a long time. Abd al-Muttalib became very restless. He started doing rounds (*tawaf*) of the Kabah and started praying for the safety of his grandson.

Soon after, the Prophet returned with the camel.

Abd al-Muttalib said, sighing with relief, "My child, I got restless, as a mother gets restless when her child gets lost."

Soon afterwards, when the Prophet Muhammad ﷺ was about eight years old, Abd al-Muttalib fell ill and passed away. Abd al-Muttalib was eighty-five years old at the time of his death. Before his death, Abd al-Muttalib called his son, Abu Talib, and told him to take the Prophet Muhammad ﷺ into his care and protection.



Good Uncle Abu Talib

You should not be extremists in your religion.

Sahih
al-Bukhari



The Prophet was eight years old at the time of his grandfather Abd al Muttalib's death. From the age of eight till the age of twenty-five, the Prophet lived at the house of his uncle Abu Talib.

Abu Talib was not rich but despite his poverty, he was the noblest and the most hospitable and therefore, the most respected among the Quraysh. No wonder that the protection of the Prophet devolved upon him.

He was a very kind-hearted person. He took great care in the upbringing of the Prophet and remained his greatest



رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

Lord, grant me by Your own grace virtuous offspring. You are the hearer of all prayers.

Al 'Imran 3:38

helper and supporter throughout his life. Prophet's uncle al Abbas was the richest among the brothers but he was not hospitable.

Abu Talib loved the Prophet just as his father Abd al Muttalib had done before him. He loved him so much that he gave him precedence over his own children. In addition, the uprightness, intelligence and good disposition of the Prophet strengthened the uncle's attachment to him.



Buhairā Warns Abu Talib

The strong believer is better and dearer to Allah than the weak believer, though all of them have goodness.

Sahih Muslim



When the Prophet Muhammad ﷺ was twelve years old, Abu Talib was preparing a trade caravan to Syria. He was about to carry his goods to be sold in Syrian markets.

When the Prophet learnt about his uncle's Syrian visit, he too showed interest in visiting Syria along with him. Though the Prophet was barely twelve years old at that



وَقُلْ رَبِّ ادْخُلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ
وَاَجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا

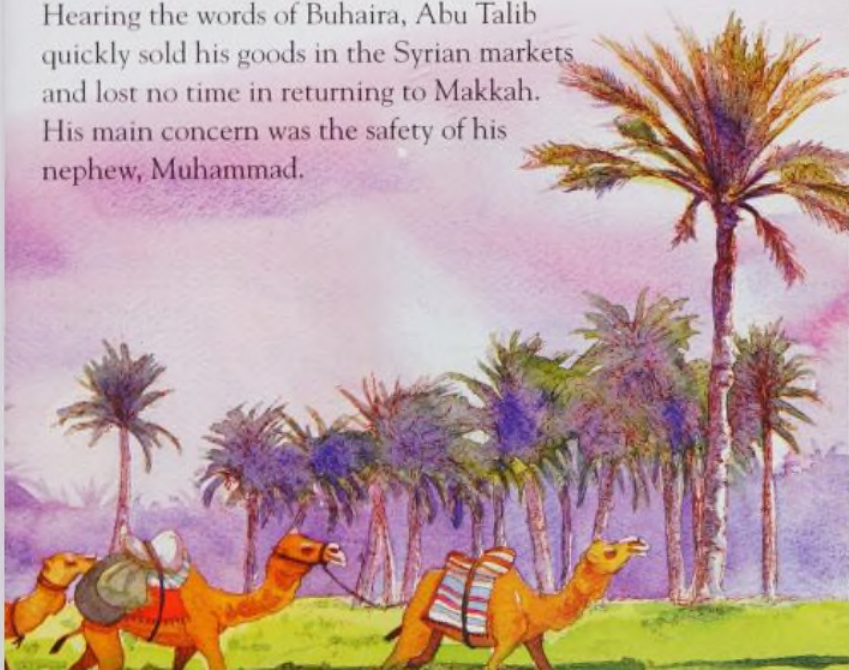
And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

Al-Isra' 17:80

time, seeing his interest and enthusiasm, Abu Talib agreed to take him in the caravan to Syria.

The caravan stopped at the city of Busra in Syria. There a Christian scholar by the name of Buhaira saw the Prophet Muhammad ﷺ. He immediately recognized him by some signs, which he had read in the religious books about the Last Prophet who was about to be born in Arabia. He invited Abu Talib and the Prophet to a dinner. He further told Abu Talib to return to Makkah quickly, because if people saw him they might recognize him and try to harm him.

Hearing the words of Buhaira, Abu Talib quickly sold his goods in the Syrian markets and lost no time in returning to Makkah. His main concern was the safety of his nephew, Muhammad.



"Every Prophet was a Shepherd"

Whoever dies knowing that there is no god but Allah enters Paradise.

Tabarani



In the early years of his youth, the Prophet Muhammad ﷺ would take the herds of sheep and goats of the people of Makkah outside the city to let them graze. His uncle Abu Talib, under whose care the Prophet was living, was not very rich, so the Prophet worked as a shepherd to earn a living.

In later days the Prophet told his Companions that there was no Prophet who had ever lived on this earth, who had not worked as a shepherd. The Companions asked in surprise, "You too, O Prophet" To which the Prophet said, "Yes, I too."

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي
فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ.

O Allah, guide me with those whom You have guided,
and strengthen me with those whom You have given
strength. Take me to Your care with those whom You have
taken to Your care. Bless me in what You have given me.

When a person goes in to the forest and the fields with herds of cattle and sheep, it is like coming close to nature. There he thinks about creation, the natural beauty of vast mountains. And the open sky inspires him to come closer to the Creator. So he starts having divine inspirations which help in his spiritual growth and uplift.

When the Prophet Muhammad ﷺ took the sheep and goats outside Makkah to let them graze for hours and hours, he would remain immersed in thoughts of the creation and the purpose of life. He would think about the Creator, the existence of man and the life beyond.



The Alliance of Fudul

He who invokes blessings upon me once will have Allah send down blessing upon him ten times.

Sahih Muslim



After the war was known as *harb al-fujar* a man came from Yemen to sell his goods in Makkah. He sold his goods to Al-'Aas ibn Wa'il, but was not given the agreed amount for them. So he wrote a poem in which he said that he had been cheated by a Makkan trader. He mocked the Makkans about how bad their character had become. Hearing his chiding words, many Makkans gathered and aired their views about how to improve the tarnished image of Makkah.



وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٣﴾

And say, 'My Lord, let me land at a blessed landing place, and You are the best to accommodate (us).'

Al-Mu'minun 23:29

They pledged to revive the old pact, which was known as the Alliance of Fudul. This pact had long ago been established by Fadl ibn Fudala, Fadl ibn Wada'a and Fudayl ibn Harith to help the oppressed people. But after their death this pact had become non-functional. Now they pledged to revive this alliance to help the oppressed by putting pressure on the oppressors and the guilty who did not give their dues to people.

The Prophet Muhammad ﷺ was also present in the meeting which took place at the house of Abdullah ibn Judan. The Prophet was about twenty years old at that time. Later, in the years of his prophethood, the Prophet said, "Even today, if I am called to the Alliance of Fudul, I will surely go and help the oppressed people".



The First Business Trip

The best remembrance of Allah is 'la ilaha illallahu'

Al-Tirmidhi



When the Prophet Muhammad ﷺ grew up and attained his youth, he became known as an honest and hardworking man. Due to these qualities, Khadijah, daughter of Khuwaylid hired him to go to Syria to sell her goods in the Syrian trade markets.

The Prophet Muhammad ﷺ was happy with the opportunity and looked forward to the new venture. He was twenty-five years old and full of enthusiasm. He wanted to make something of himself and was proud to be in charge of a caravan of many camels loaded with precious goods. He was confident that he would manage



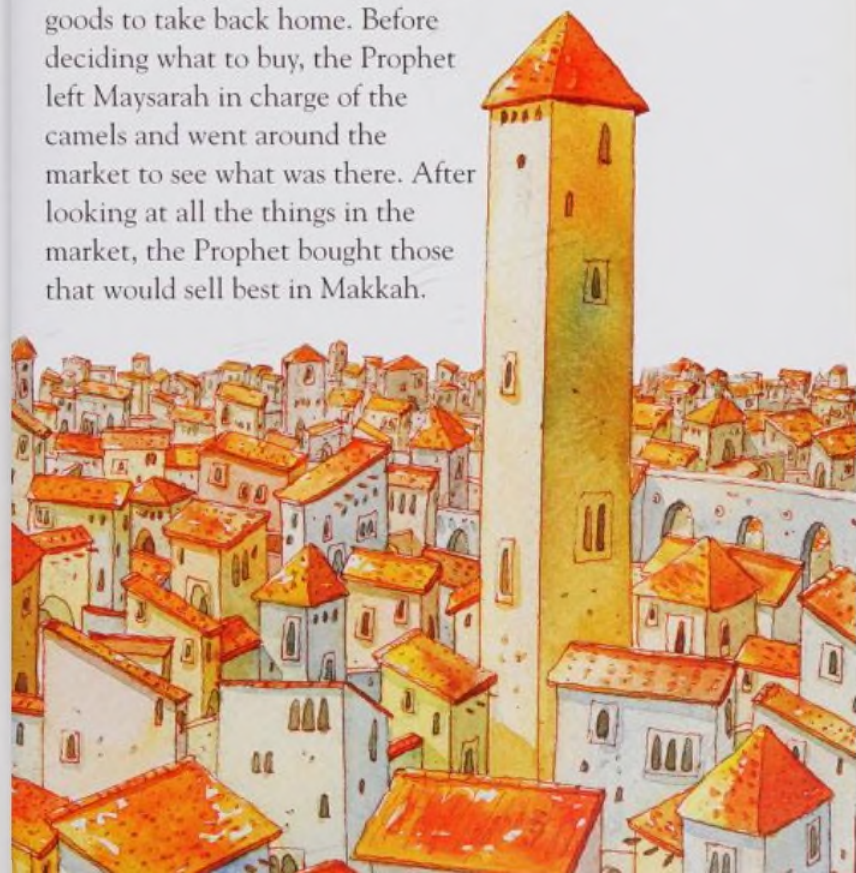
رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا
وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Our Lord! Bestow patience upon us,
make us stand firm, and help us against
those who deny the truth.

Al-Baqarah 2:250

the long journey and sell the goods in Syria at a good profit. He wanted to prove himself and show that he could do his job well.

Once they had disposed of the things they had brought with them, they decided to shop for goods to take back home. Before deciding what to buy, the Prophet left Maysarah in charge of the camels and went around the market to see what was there. After looking at all the things in the market, the Prophet bought those that would sell best in Makkah.



Khadijah's Amazement

Purification is half of faith.

Sahih Muslim



When the caravan reached Makkah, everybody noticed that the camels were carrying huge loads. People were really curious to see what Muhammad ﷺ had got from Syria. However, the caravan did not stop at the market place but went straight to Khadijah's house. The Prophet gave Khadijah all the goods he had brought from Syria and all the money he had made by selling her goods there. Khadijah was amazed at the quantity of goods and the amount of money in cash. Never before had any trade caravan brought her that much profit. It was more than double what she used to earn earlier. And it was all due to the truthfulness and honesty of the Prophet!



رَبِّ زِدْنِي عِلْمًا

My Lord, increase my knowledge.

Ta Ha 20:114

On top of that, Maysarah, her servant, who had accompanied the caravan to Syria, praised the Prophet in glowing terms to anybody who would listen and he also told Khadija again and again: "I have never met anybody more honest or more trustworthy than Abu Talib's nephew."



The Best Man

Cleanliness leads towards faith and faith leads
its possessor to Paradise

Tabarani



The Prophet Muhammad ﷺ had already made a journey to Syria once earlier with his uncle and he knew the route. He organized the caravan carrying the goods entrusted to him by Khadija very well and once in Syria, conducted the business with great foresight and wisdom, making a fortune for Khadija.

When the Prophet Muhammad ﷺ returned to Makkah, Khadija was very pleased with the way he had conducted



رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ



Our Lord, let not our hearts deviate after You have guided us but grant us mercy from Your presence; for You are the best grantor (of bounties).

Al 'Imran 3:8

his business in Syria and could not believe that he had made so much money for her. She was extremely impressed by his truthful ways and his honest dealings. His persona and pleasing personality made a favorable impression on her and she said to herself:

“I have never met anybody more honest and more trustworthy than Abu Talib’s nephew.”

Khadija began to pay close attention to the Prophet and realized that all the people in Makkah liked him a lot and he had many friends. He was hard-working, honest and trustworthy. She liked that. She also liked his simple and unaffected ways. She thought to herself:

“He is the best man I have ever met in my life.”



The Marriage Proposal

The key to Paradise is prayer and the key to prayer is purification.

Sahih
al-Bukhari



One day one of Khadijah's best friends, Nafisa bint Munya, came to meet her. They sat together and talked. Then the conversation turned to Khadija's last business venture, the Syrian caravan and the goods it had brought. Khadija remarked:

"I have never made so much money in any of my earlier ventures. I think I was very lucky to have hired Abu Talib's nephew. He managed to sell my goods in Syria for a very good price and whatever he bought with that money



اللَّهُمَّ هَوِّنْ عَلَيْنَا هَذَا السَّفَرَ وَاطْوِعْنَا بَعْدَهُ، اللَّهُمَّ
أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ.

O Allah, make this journey easy for us and roll up its distance from us. O Allah, You are my companion in the journey and protector in my home.

and brought to Makkah fetched me a handsome profit as well. He has good business sense and on top of that he is a good and sensible man.”

Her friend agreed with her and said: “Yes, you were very lucky indeed.” And then a sudden thought struck her: “He is a young man of marriageable age and you are a widow. You are well suited to each other. Why don’t you marry him? I can act as the go-between.”

Khadija thought for a while and agreed with her: “You are right. It is a good idea. Help me with this and go and talk to him.”



The Prophet's Marriage

Order your children to pray at the age of seven and beat them (lightly) if they do not do so by the age of ten

Abu
Dawud



Nafisa went straight to the Prophet Muhammad ﷺ and asked him:

“Why don’t you get married?” He answered truthfully: “I don’t have money to get married. I cannot support a family as yet.” But Nafisa would not give up. She asked: “What if you are let off from taking on such a responsibility?” “How could that be possible?” asked the Prophet, wondering what she could mean. “That is simple



رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ
غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

Our Lord, ward off from us the punishment of Hell, for its punishment is a dreadful torment to suffer. Indeed it is an evil abode and evil dwelling-place.

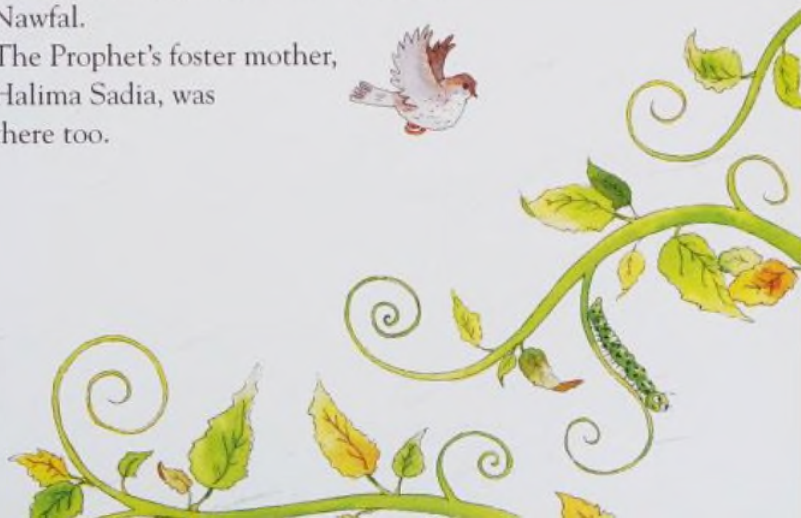
Al-Furqan 25:65-66

and easy. Khadija would like to marry you,” explained Nafisa. This was a pleasant surprise for the Prophet. He had great regard for Khadija and held her in high esteem. He liked the idea of marrying her and promised Nafisa: “I will talk to my uncle and let you know what he thinks.”

Abu Talib, the Prophet’s uncle, was very pleased when he heard of the marriage proposal. With great joy he immediately agreed to it. The Prophet was happy, too, and in no time the day for the marriage ceremony was fixed.

The marriage became a good occasion for the family and friends to get together. In the presence of the family, Abu Talib read the nikah himself. Khadija’s father was dead, so her uncle, Amr ibn Asad, was there instead as was her learned cousin, Waraqah ibn Nawfal.

The Prophet’s foster mother, Halima Sadia, was there too.



Life in the New House

The first thing that will be judged about a person's deeds on the Day of Resurrection is prayer.

Al-Tirmidhi



For a few days after the nikah the Prophet and Khadija lived at the house of Abu Talib. Then Khadija bought a house from her nephew, Hakim ibn Hizam, and they moved there.

The new house into which the Prophet and Khadija moved was very nice, though not very big. But it had enough space for everybody. It even had a little walled courtyard behind the house where they could sit after sunset.



رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ قِنَا
عَذَابَ النَّارِ ﴿١١٩﴾ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ
فَقَدْ أَخْرَبْتَهُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿١٢٠﴾

Our Lord, You have not created all this without purpose. Glory be to You! Save us from the torment of the Fire. Lord, those whom You condemn to enter the Fire You have surely humiliated. Wrongdoers will have no supporters.

Al 'Imran 3:191-192

The Prophet Muhammad ﷺ and Khadija did not live by themselves in their new house. There were many more people who lived with them. First of all, there was Umm Ayman, the old maid of Amina, the Prophet's mother, who had brought him up after his mother died. The Prophet was very fond of her because she reminded him of his childhood and his mother.

Then there was Zayd ibn Haritha, a slave whom Khadija gave to her husband to help him with his work. But the Prophet, who was very kind and disliked any sort of oppression, immediately freed Zayd ibn Haritha and treated him like his own son. Later on, when his own father died, Zubayr ibn Awwam also came to stay with the Prophet and Khadija and became one of the first people to accept Islam.



The Prophet's Children

Prayer in congregation is twenty seven times superior to prayer offered by a person alone.

*Sahih al-Bukhari
& Muslim*



The Prophet and Khadija had six children, two boys and four girls. Unfortunately, both the boys, Qasim and Abdullah, died when they were still little babies.

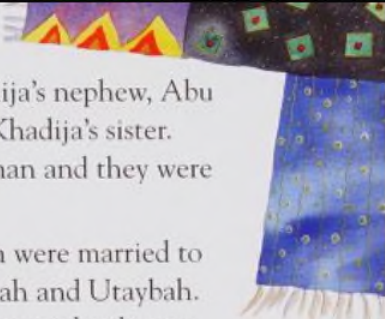
The four daughters: Zaynab, Ruqayya, Umm Kulthum and Fatima, grew up into beautiful young girls and were married when the time came.



رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي إِلَى الْإِيمَانِ أَنْ
ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Lord, we have heard a caller calling to the true faith saying, "Believe in Your Lord," and we believed, Lord forgive us our sins and remove from us our bad deeds and make us die with the virtuous.

Al 'Imran 3:193




Zaynab was married to Khadija's nephew, Abu al-As ibn Rabia, the son of Khadija's sister. He was a kind and upright man and they were very happy together.

Ruqayya and Umm Kulthum were married to two sons of Abu Lahab, Utbah and Utaybah. But when the Prophet Muhammad ﷺ began his mission of spreading the message of Islam, Abu Lahab, though also an uncle of the Prophet, became the Prophet's enemy. Abu Lahab forced Utbah and Utaybah to divorce the daughters of the Prophet and send them back to their father.

Later on Ruqayya was married to Uthman ibn Affan. After her death in Madinah, the Prophet married his other daughter, Umm Kulthum, to Uthman ibn Affan, but she too did not live long.

The youngest daughter, Fatima, married her father's cousin and son of Abu Talib, Ali. They had two sons, Hasan and Husain. The Prophet loved his grandsons very much and playing with them gave the Prophet a lot of joy.



Rebuilding the Kabah

Say a part of your prayers in your houses and do not make them graves.

Sahih Muslim



It was in the thirty fifth year of the Prophet's life that the Quraysh decided to rebuild the Kabah. But for this, they needed timber. It so happened that a ship belonging to a Greek merchant had run aground. As it was a total wreck, the Quraysh took some of its timber.

They started re-building the walls. But before they could be completed, the Black Stone had to be put back in its place. This was the most important and most honourable task. Each one of them wanted the honour of fixing the Black Stone in the wall. So they started to fight among



اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

O Allah, open for me the doors of Your mercy.

themselves. Finally, the eldest among them said: "Let the first man who enters the gate next morning judge between us." At that moment the Prophet Muhammad ﷺ entered the gate. When they saw him, they were very happy. They said: "Here is Muhammad. He is the trustworthy one."

Muhammad ﷺ said to the men: "Give me a cloak." Then he put the Black Stone on the cloak. Then he said: "Let each tribe hold one end of the cloak. Now all of you lift it together." All of them lifted the cloak with the Black Stone. The Prophet then picked up the Black Stone with his own hands. And he placed the Black Stone on the wall.



Meditation in the Cave of Hira

Whoever builds a mosque, seeking thereby Allah's pleasure will have the like of it built for him in Paradise by Allah.

*Sahih al-Bukhari
& Muslim*

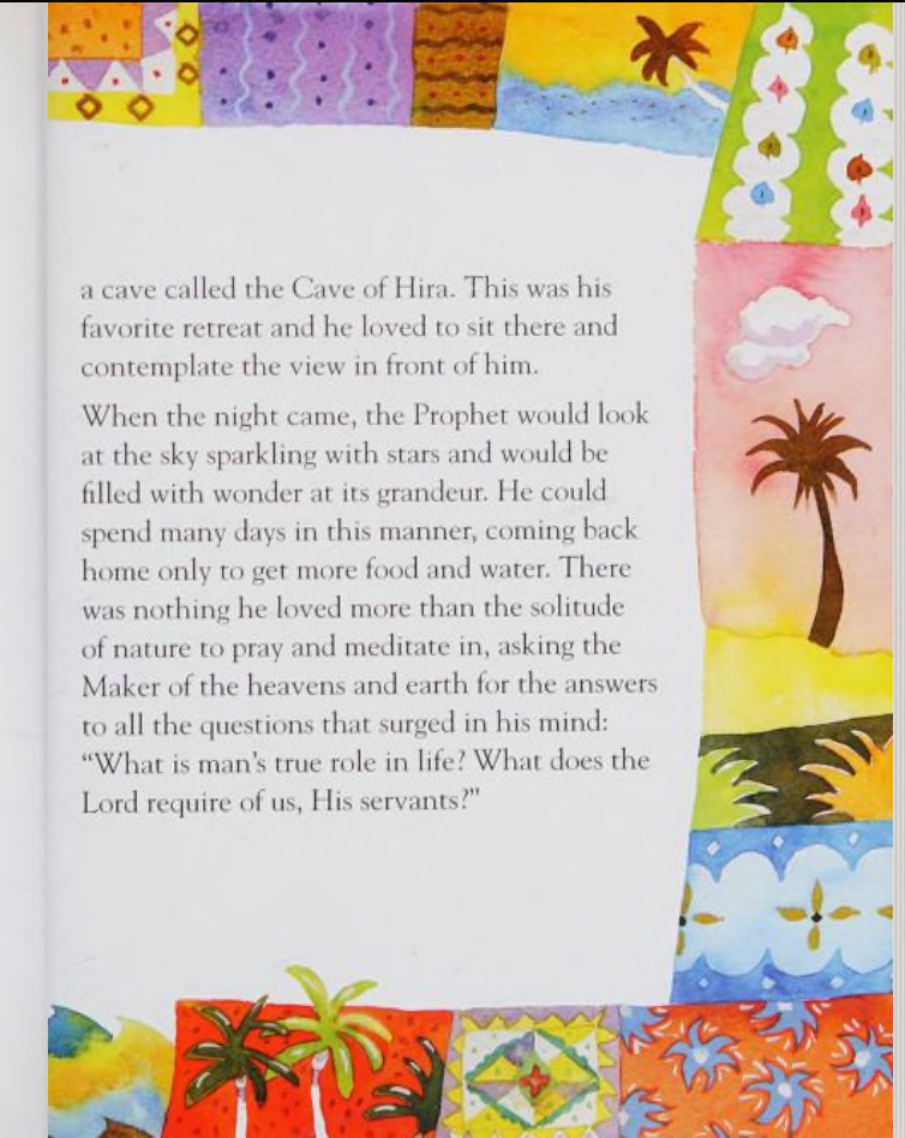


Marriage with Khadijah gave the Prophet an opportunity to lead a comfortable life as a wealthy and respected noble of Makkah. Often the Prophet Muhammad ﷺ would climb up the mountain called Jabal al-Nur, or the Mountain of Light, three miles away from Makkah. Near the top of this mountain there was



اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوبُ الْأَبْيَضُ
مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالْبَرْدِ.

O Allah! Set me apart from my sins as the east and west are set apart from each other and clean me from sins as white garment is cleaned of dirt. O Allah! Wash off my sins with water, snow and hail.



a cave called the Cave of Hira. This was his favorite retreat and he loved to sit there and contemplate the view in front of him.

When the night came, the Prophet would look at the sky sparkling with stars and would be filled with wonder at its grandeur. He could spend many days in this manner, coming back home only to get more food and water. There was nothing he loved more than the solitude of nature to pray and meditate in, asking the Maker of the heavens and earth for the answers to all the questions that surged in his mind: "What is man's true role in life? What does the Lord require of us, His servants?"

Jibril Appears in the Cave

There is a claim upon one's wealth besides the zakah.

Ibn Majah



In the year 610 C.E, the Prophet Muhammad ﷺ, now forty years of age, went as was his habit to the Cave of Hira to spend Ramadan, the traditional month of retreat. One day, he was sitting all alone in this cave, when he had an extraordinary experience.

The Archangel Jibril, or Gabriel, suddenly appeared before the Prophet Muhammad ﷺ in human form.

“Read!” commanded the angel.



اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا
وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ.

O Allah I ask of You beneficial knowledge,
abundant provision, and a cure from all disease.

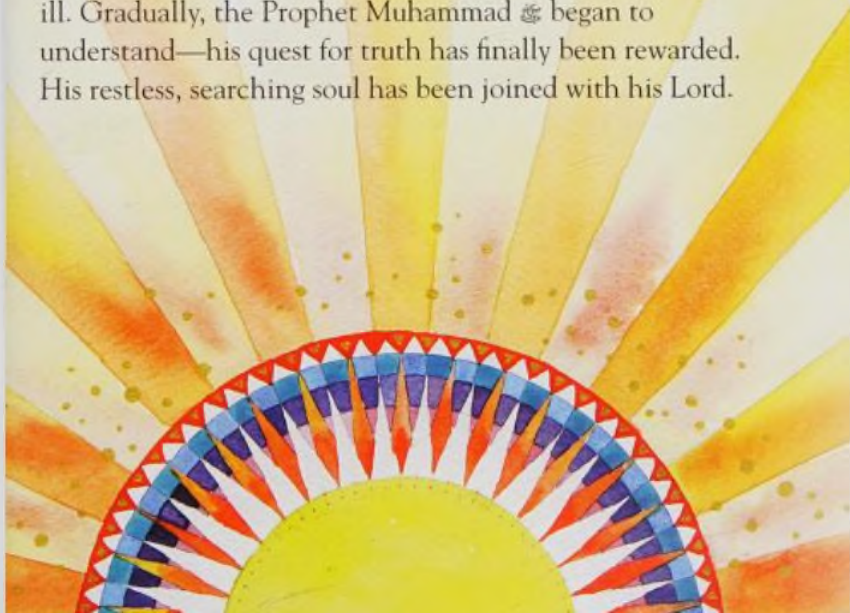
"I cannot read," the Prophet Muhammad ﷺ protested.

So the angel held the Prophet Muhammad ﷺ tightly by the shoulders, shook him, and taught him these words:

Read: In the name of your Lord who created, created man from a clot.

Read: And your Lord is the Most Generous who taught by the pen, taught man what he did not know.

These were the first words of the Revelation. The Prophet Muhammad ﷺ felt that these lines were actually being written in his heart. But the experience left him surprised and confused. He even felt he might be falling ill. Gradually, the Prophet Muhammad ﷺ began to understand—his quest for truth has finally been rewarded. His restless, searching soul has been joined with his Lord.



Khadijah Consoles the Prophet

Haj wipes out whatever sins were committed before it.

Sahih Muslim



The experience in the Cave of Hira shook the Prophet to his core. He did not know what to make of it. Disturbed and frightened, he went straight home and told Khadija about the incident. He said: "Khadija, I do not understand what has happened to me. I fear for my life." Seeing him trembling in shock and distress, Khadija put a blanket over him and comforted him, saying: "Allah will never let you down. You are kind to your family. You are truthful. You help the needy and the poor. You gladly welcome anybody who comes as a guest to your



أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

I seek refuge in the perfect words of Allah from the evil that He has created.

house. You follow the way of truth and justice. There is nothing for you to fear.”

When the Prophet finally fell asleep, Khadija hurried straight to Waraqah ibn Nawfal, her cousin, for advice. Waraqah was a very learned and spiritual man and Khadija trusted his judgment. She told him about what had happened in the cave of Hira and wanted to know what he thought of it all. Having heard her account, Waraqah said:

“If what you say is true, there is no doubt, this must have been the very same angel that visited the Prophets Musa and Isa.”



Meeting Waraqah ibn Nawfal

Any one of you attending the Friday (Prayers) should take a bath.

*Sahih
al-Bukhari*



Khadija returned home from her cousin Waraqah and found her husband still asleep. For a while she stared at him lovingly. As the Prophet opened his eyes Khadija tried to reassure and encourage him with predictions of success.

Later on, the Prophet, on meeting Waraqah, told him of his experience in the cave of Hira. After listening to his words, Waraqah said:



بِسْمِ اللَّهِ الْكَبِيرِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ
شَرِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ

In the name of Allah, the great, I seek refuge with Allah, the magnificent from the evil of every spurting vein and from the evil of the heat of fire.

"You will be the Prophet to this nation. The Great Spirit that had come to Musa has come to you now. You will be denied and you will be hurt. You will be abused and you will be pursued." He promised that if he were still alive, he would help in the mission of the Prophet. Then, Waraqah approached the Prophet, kissed his forehead and went away. The Prophet realized the truthfulness of Waraqah and at the same time he felt the burden of Prophethood. But Waraqah, being an old, blind man, passed away soon after.



Khadijah the First Believer

A person who weeps out of fear of Allah will not enter Hell until milk return to the breast.

At-Tirmidhi



When the Prophet returned from the cave of Hira disturbed and frightened, he told his wife, Khadijah: "An angel came to me. He taught me verses from the Quran. And he also told me that I am a messenger of Allah. Khadijah said to the Prophet: "You are good and honest. Allah has made you His prophet. There is no doubt about it." And she became the first person to accept Islam. She took no time acknowledging the Prophet and believing in him. She had always known him to



رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ
أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Lord, grant us joy in our wives and children
and make us a model for the righteous.

Al-Furqan 25:74

be trustworthy and truthful. One day, the angel Jibril came to the Prophet and taught him how to perform the ablution (*wudu*). He then taught the Prophet how to say the prayer (*salah*). To make sure that he remembered all the movements and words properly, the Prophet said his prayers for the first time alongside the angel Jibril. Later on the Prophet went home and taught *wudu* and *salah* to Khadija. Thereafter, accompanied by Khadija, the Prophet started to pray in his own house.



Ali's Acceptance of Islam

Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah.

Sahih
al-Bukhari



One day, the Prophet's cousin, Ali ibn Abi Talib, who was just ten years old, visited their house as usual and saw the Prophet and Khadija praying together. He was surprised and asked: "What is this? I have never seen anybody doing this before." The Prophet explained to his little cousin: "We are saying prayers, or *salah*. Allah has made me His Prophet and revealed the Quran to me.



رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ
فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

Our Lord, forgive us and our brothers who preceded us in the faith and leave no malice in our hearts towards those who believe, Lord, You are indeed compassionate and merciful.

Al-Hashr 59:10

Why don't you join us?" Ali took in the words and decided to think over the whole matter. The next day he came again to their house and said:

"I want to join you. I accept Islam and want to follow its teachings." Thus Ali became the second believer after Khadija. From that time on, the Prophet would lead the prayers and Ali would stand next to him with Khadija standing behind them. They were the only three people offering *salah*. At that time only two prayers, *Fajr* and *Isha*, each with two *rak'ahs*, were prescribed.



“By God this is the Truth”

Keep your faith pure: the smallest good deed will suffice.

Mundhiri



One day, Abu Bakr ibn Abi Quhafa left his house and went to meet his childhood friend, the Prophet Muhammad ﷺ. When Abu Bakr came to the Prophet, he said, “O Abul Qasim, these days I don’t see you in the meetings of the Makkan people. People blame you for having abandoned our deities. Also I heard that you believe our forefathers and elders were fools and misguided.”



رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا بَارًا

My Lord! Forgive me and my parents and every true believer who enters my house, forgive all the believing men and believing women; and bring down nothing but destruction upon the unjust.

Nuh 71:28

The Prophet answered, "Yes, it is true. I am the Prophet of God, and I invite you to believe in one God and I call you to be obedient to Him." After that the Prophet recited some verses of the Quran. Abu Bakr was overwhelmed with emotion. He immediately testified to the authenticity of the Prophet Muhammad's prophethood and accepted Islam. The Prophet became so happy when Abu Bakr embraced Islam, that there was no one as happy as he was in the whole of Makkah.

Even after many years, the Prophet would often say, "Everyone whom I had invited to Islam was filled with some kind of hesitation but Abu Bakr accepted my message at once and without any doubt." It was for this quality that Abu Bakr was known as Siddiq, "the one who testifies to the truth".



Calling People to God

Greed and faith can never coexist in the human heart.

Nasai



Abu Bakr was a very gentle, kind and noble man, therefore he was well liked by the people. He had a good knowledge of history and genealogy – knowledge of the families and their forefathers – and was greatly admired for his good memory and wisdom. Also, because he was a tradesman, many people knew him well.

Abu Bakr was already 36 years old at that time, so he planned to do *dawah* work in an organized manner.



رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى
وَلَدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي
دُرِّيَّتِي إِنَّي أَنُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

O my Lord! Help me to be grateful for Your favours which You have bestowed upon me, and upon both my parents, and to do good deeds that will please You. Grant me good descendants. Truly, I have turned to You and, truly, I submit to You.

Al-Ahqaf 46:15

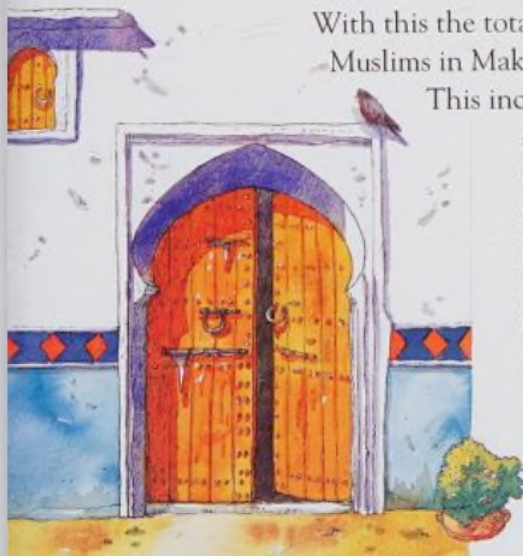
He started *dawah* work among the people he knew and, due to his efforts, a number of people accepted Islam. Some of the notable names are: Uthman ibn Affan, Abdul Rahman ibn Awf, Sa'd ibn Abi Waqqas, Zubayr ibn al-Awwam, Talha ibn Ubaydullah.



Abu Bakr brought these people to meet the Prophet. They all accepted Islam and joined the mission of the Prophet, giving it much strength in the early period. Under the guidance of the Prophet and Abu Bakr, these people began to spread the teachings of Islam in Makkah. As a result of their efforts, many more people entered the fold of Islam.

With this the total number of Muslims in Makkah rose to 40.

This included men, women and children. Now, Islam had come into the limelight in Makkah and people were beginning to talk about it a lot.



The First Dawah Centre

Do you know what most commonly brings people into Paradise? It is fear of Allah and good character.

At-Tirmidhi



Arqam ibn al-Arqam, a sixteen-year-old youth, who had recently accepted Islam, lived near the Safa hillock. His house was a bit isolated and there were no neighbours looking to see who came there. It was therefore easy for the Companions to come there whenever they wanted.

This house became the first centre in which to carry out dawah activities. Here the people would meet and recite whatever portions of the Quran were revealed till that times. The Prophet would personally instruct people to



رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَقَبَّلْ دُعَاءِ

My Lord, grant that I may keep up
the prayer, and so may my offspring.

My Lord, accept my prayer.

Ibrahim 14:40

write and commit the Quran to memory. He would also explain to them the verses so that they might understand their meaning. In this way, the house of Arqam, which was known as Dar al-Arqam, became the first training centre of Islam.

The only curriculum for the training of the companions in Dar al-Arqam was the Quran, which was incomplete at that point of time, as it was still in the process of being revealed. The Quran was the only literature of the Prophet's mission. It contained the fundamental profession of faith and was the handbook of prayer and worship. In this way, the *dawah* work in Makkah began to take on a good shape.



The Fair of Ukaz

If you have complete trust in Allah, He will provide for you as He does for the birds.

At-Tirmidhi



Every year various fairs, such as Ukaz, Majnnah and Dhul Majaz were held in Makkah. A lot of people came to the fairs to trade camels and everyday goods. The Prophet Muhammad ﷺ would use this opportunity to meet people in their gatherings and present Islam to them. He would read out portions of the Quran to enlighten them.

In the same way, during the period of Hajj, many people from all over Arabia would gather for the pilgrimage



رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ



يَوْمَ يَقُومُ الْحِسَابُ

Our Lord, forgive me and forgive my parents and all the believers on the Day of reckoning.

Ibrahim 14:41

to Makkah. These were good occasions for the Prophet. He met more and more people and told them about Islam. Abdullah ibn Wabisah al-Abasi recounts:

"We were staying near Khaif at the first stoning pillar when the Prophet came. He was mounted on his she-camel. Zayd ibn Haritha was sitting right behind him. The Prophet presented Islam to us and called us to accept Islam. None of us said a word in response to his call. The Prophet kept on preaching and we all stood listening to him without responding to him at all.



The Prophet Calls from the Hill of Safa

Allah has decreed, 'My mercy will overcome My anger'.

*Sahih al-Bukhari
& Muslim*



One day, it so happened that the Prophet Muhammad ﷺ decided that the time had come to address the people in an open gathering.

It was an old tradition that if a person had something to announce, he would climb the hill of Safa and speak from there. A crowd would soon gather to hear to what he had to say.

In the same way, when the Prophet Muhammad ﷺ stood atop the hillock of Safa, a large crowd gathered to listen to



رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

Our Lord, forgive us our sins and our excesses. Make our feet firm, and help us against those who deny the truth.

Al 'Imran 3:147

him as he called out loudly, "Ya Sabaha."

He then asked, "O people of the Quraysh, if I told you that an army was advancing to attack you from the nearby hills, would you believe me?"

"Yes, we would surely believe you," answered the people, "We have always known you to be truthful."

Having heard their answer, the Prophet then called the different tribes by their name.

"O Banu Abdul Muttalib! O Banu Abd Manaf! O Banu Zuhrah! The way you sleep, you will die. The way you get up from sleep you will be raised again after death. After that, either there is eternal paradise or eternal hell."

People remained silent on hearing these words.

Abu Lahab was also present among the crowd. He shouted in derision, "Was this all you called us here for?"



The Beginning of Difficult Times

Allah does not have mercy on one who is not merciful to others.

*Sahih al-Bukhari
& Muslim*



When the e Prophet Muhammad ﷺ began his mission of dawah work – conveying the message of the Quran to the people at large. His own tribe, the Quraysh, refused to support him. Rather, they began to mock him. When they saw that this had no effect on the Prophet and that he continued to carry on his work, they started to persecute him in the most terrible ways.

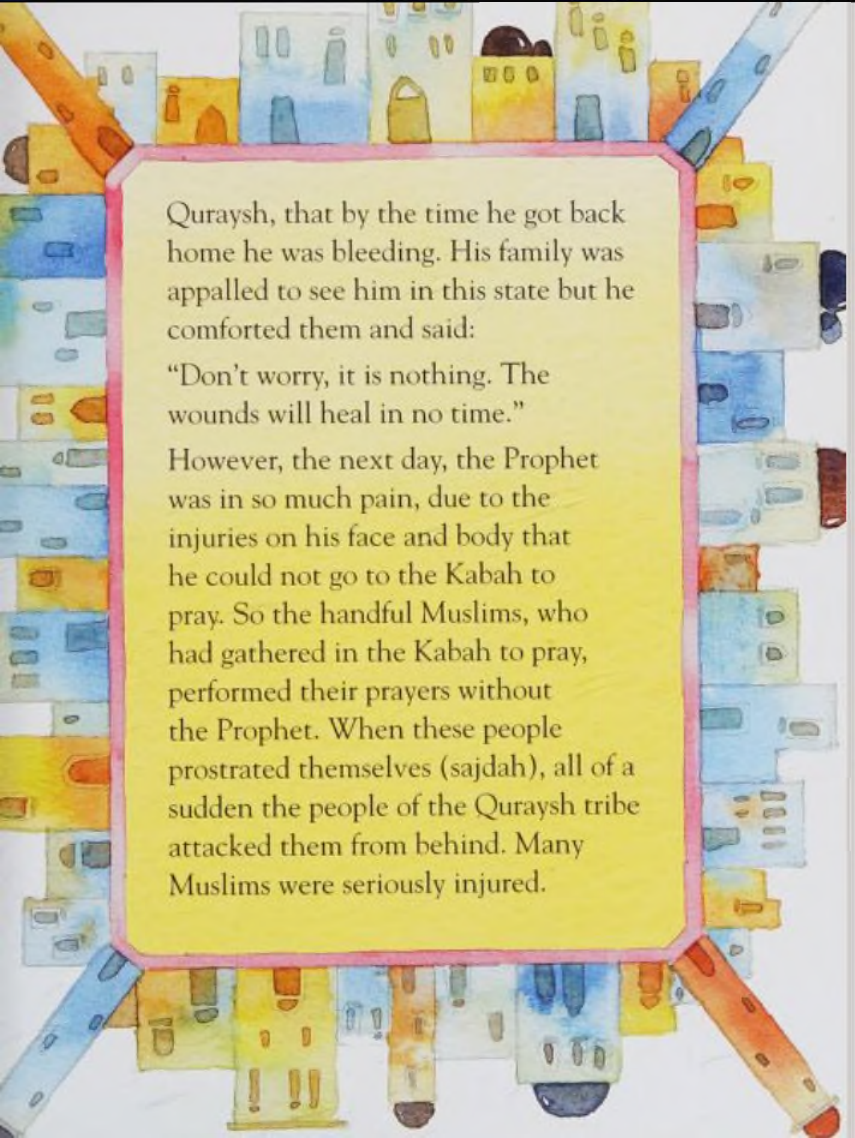
One day it happened that the Prophet was so badly injured by the stones thrown at him by the people of the



رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿١﴾ رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾

Our Lord, in You we have placed our trust and to You we turn in repentance and to You is the final return. Our Lord, do not make us a prey for those who deny the truth, and forgive us our Lord, for You alone are the mighty, the wise one.

Al-Mumtahanah 60:4-5



Quraysh, that by the time he got back home he was bleeding. His family was appalled to see him in this state but he comforted them and said:

“Don’t worry, it is nothing. The wounds will heal in no time.”

However, the next day, the Prophet was in so much pain, due to the injuries on his face and body that he could not go to the Kabah to pray. So the handful Muslims, who had gathered in the Kabah to pray, performed their prayers without the Prophet. When these people prostrated themselves (sajdah), all of a sudden the people of the Quraysh tribe attacked them from behind. Many Muslims were seriously injured.

Abu Lahab and his Wife

Whoever believes in Allah and the Last Day should not harm his neighbour.

*Sahih
al-Bukhari*



Abu Lahab and his wife were close relatives of the Prophet Muhammad ﷺ. In spite of that, they became his most violent enemies. They would throw stones at the Prophet's house and would incite street urchins to do the same. They would even throw dirt and the carcasses of dead animals at the Prophet's house but the Prophet would bear these insults with great patience.

Abu Lahab's wife, Jamila, went to such great lengths to make the Prophet's life miserable that, she would spread



رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا
وَرَحِمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

Our Lord, we have wronged our souls; if
You do not forgive us and have mercy on
us, we shall be among the lost.

Al-Araf 7:23

thorns on the path along which the Prophet was to pass. Often sharp thorns would pierce the Prophet's feet, making it impossible for him to walk. When he reached his home, he would painstakingly remove the thorns, and blood would ooze from the wounds all over his feet. This made it difficult for him to walk for many days to come.

Moreover, not a single day passed without the Prophet returning from the Kabah with some part or the other of his body bleeding. The people of the Quraysh would injure him by cruelly throwing stones at him.



The Reaction of the Quraysh

Whoever believes in Allah and the Last Day should honour his guest.

Sahih
al-Bukhari



When the Prophet Muhammad ﷺ started preaching the Oneness of Allah, the people of Makkah understood that he was saying that the religion of polytheism they followed was baseless and wrong. Therefore, they turned against the Prophet. Thus began a period of extreme suffering for the Prophet and the handful of Muslims who followed him.



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ وَنَفْسٍ لَا تَسْبَعُ وَعِلْمٍ لَا يَنْفَعُ وَدَعْوَةٍ لَا يَسْتَجَابُ لَهَا.

O Allah, I seek refuge with You from a heart that knows no humility, from a soul that is never satisfied, from the knowledge that is of no use and from a prayer that is not answered.

Once, at the request of Abu Bakr, the Prophet Muhammad ﷺ came to the Kabah. Seeing the Prophet there, a number of Muslims gathered at the Kabah. Abu Bakr stood up and started addressing the gathering. While Abu Bakr was giving his speech, some of the people of the Quraysh lost their temper. They rained blows on the Prophet and the other Muslims with all their might. Utbah ibn Rabia hit Abu Bakr so hard in the face that he started bleeding profusely. The Muslims were surrounded on all sides and could not get away from their persecutors. After a short while the relatives of Abu Bakr arrived there and got him out of the clutches of the Quraysh with great difficulty.



Abu Dharr Ghifari

Every Muslim is a mirror to his brother.

Sahih Muslim



Abu Dharr Ghifari was living far away from Makkah among the tribe of Ghifar. One day he heard that there was a man in Makkah who declared that he was the Messenger of God and that he received the revelations of the Quran from God.

Abu Dharr Ghifari was curious to know more about this person. He first sent his elder brother, Unays Ghifari, to Makkah.

After hearing the good things his brother had to say about the Prophet Muhammad ﷺ, Abu Dharr Ghifari visited



رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَأَحْلِلْ
عُقْدَةَ مِنِّ لِسَانِي ﴿٢٧﴾ يَقْقَهُوا قَوْلِي ﴿٢٨﴾

My lord, open my heart and make my task easy for me. Loosen the knot in my tongue, so that they may understand my speech.

Ta Ha 20:25-28

Makkah himself. After reaching Makkah he met Ali ibn Abi Talib, who took him to the Prophet Muhammad ﷺ. Abu Dharr Ghifari met the Prophet Muhammad ﷺ and listened to what he had to say. Since Abu Dharr was a truth seeker, it took him no time to convince himself that the Quran was the word of God. He immediately accepted Islam by reciting the *shahadah*. After accepting Islam, Abu Dharr Ghifari went to the Kabah. He said his prayers there and openly announced his acceptance of Islam. The people of the Quraysh who were present there did not like this. They started beating him. They tortured him so much that Abu Dharr collapsed and fell to the ground. It was only when Al-Abbas came there that he managed to rescue him from his enemies.



“Warn Your Close Relatives”

Believers are in relation to one another as (parts of) a structure, one part of which strengthens the other.

*Sahih
al-Bukhari*



For almost three years, dawah activities were limited to individual meetings and private circles.

Later, there came a revelation of the Quran which commanded the Prophet Muhammad ﷺ to perform dawah publicly: “Warn your close relatives.”

So the Prophet Muhammad ﷺ invited people of his clan the Banu Hashim for a meal. About forty men of the Banu Hashim assembled at the Prophet’s house. After they had had their meal, the Prophet gave a brief speech.



اللَّهُمَّ رَادَّ الضَّالَّةِ، هَادِيَ الضَّالَّةِ، أَنْتَ تَهْدِي
مِنَ الضَّالَّةِ، رُدَّ عَلَيَّ ضَالَّتِي بِقُدْرَتِكَ وَسُلْطَانِكَ
فَإِنَّهَا مِنْ عَطَاكَ وَفَضْلِكَ.

O Allah! Restorer of the lost thing, Guide of those who are in error. You guide from deviation to the right path. Restore my lost thing with Your power and might. For it was out of Your gift and bounty.



He said, “I have come to you as a blessing for the world and the hereafter. I don’t know if in all of Arabia anyone has brought a better thing than this. Tell me who will support me.”

And then the Prophet added, “Whoever supports me, will be in Paradise with me.”

There was pin drop silence. No one said a single word. The Prophet repeated his words two or three times. But no one responded to his call. Also present at the gathering was Al-Abbas, the Prophet’s uncle, who was a rich man. He could easily have made himself responsible for the Prophet and supported him in his cause. But he too remained silent.

All the relatives who were assembled there got up and went away. No one showed any interest in helping or supporting the Prophet in his mission of dawah work



The Quraysh meet Abu Talib

By Allah, if a single person is guided by Allah through you, it will be better for you than a whole herd of red camels.

Sahih al-Bukhari
& Muslim



The Quraysh wanted to stop the Prophet Muhammad ﷺ from spreading his new religion. They attacked him. They abused him. They tortured his Companions. They even killed some of them. But the Prophet did not react and continued his work with patience, as he had been commanded by Allah to convey the message of the Quran to others.

The Quraysh knew that since Abu Talib, the Prophet's uncle, was protecting him and helping in his work, so



اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

O Allah! We make You our shield
against them and seek refuge in You
from their mischief.

they came to meet Abu Talib. They told him to tell his nephew, Muhammad ﷺ, to stop his activities.

Abu Talib called the Prophet Muhammad ﷺ and asked him to stop his mission as it would be very difficult for him to bear the enmity of the Quraysh.

The Prophet Muhammad ﷺ replied, "O Uncle! By God Almighty, even if they put the sun on my right hand and the moon on my left hand, I will not stop my work."

Seeing the firm commitment and zeal the Prophet showed by saying such fine words, Abu Talib was moved too. "Go forth, my nephew," assured Abu Talib, "and do what you want to do. I swear by God that I will never hand you over to your enemies."



Hamza Embraces Islam

*Before entering someone's house, one should seek permission.
One should return, if permission is not granted.*

Abu
Dawud

One day the Prophet Muhammad ﷺ was praying on top of a hillock in Makkah. When Abu Jahl saw him praying, he took a stone in his hand and hit the Prophet with it. The Prophet got injured and started bleeding profusely. Seeing this, a man rushed to Hamza and said, "O Hamza what has happened to your honour, Abu Jahl has hit your nephew very hard with a stone. Why don't you go and help him?"



الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ
وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا

All praise be to Allah who saved me from this difficulty in which you are involved and conferred on me special favours above many of His creation.

Hamza was a very strong man, like a wrestler. He had just returned from a hunting trip. He had a bow in his hand made of iron.

Hearing this, Hamza got up in anger and went straight to Abu Jahl's house. He called him from outside the house. As soon as Abu Jahl came out of his house, Hamza hit Abu Jahl very hard with the iron bow he was carrying in his hand. The blow was so hard that Abu Jahl started bleeding from his head.

Afterwards Hamza came to the Prophet Muhammad ﷺ and told him, "Nephew, I have avenged you."

The Prophet calmly replied, "Uncle, I would have been happier if you had accepted Islam."

Hearing these words of the Prophet, Hamza lost no time in repeating the *shahadah*, and embracing Islam.



The Story of Sumayyah

He who does not thank people does not thank Allah.


At-Tirmidhi



Abu Jahl was one of the direst enemies of Islam and the Prophet Muhammad ﷺ. He had a maid whose name was Sumayyah. Abu Jahl had bought her as a slave.

When the teachings of the Prophet Muhammad ﷺ spread in Makkah, Sumayyah also became influenced by them and accepted Islam.

When Abu Jahl came to know about Sumayyah's acceptance of Islam, he became furious. He said to Sumayyah, "You must abandon this new faith." "I will not leave Muhammad's religion," said Sumayyah firmly.



إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ.

Surely, we belong to Allah and to Him shall we return.



This made Abu Jahl even more furious. He took some ropes and tied her to a pole. He flogged her so much that she fainted.

Abu Jahl flogged Sumayyah so much that her entire body was covered with deep wounds and blood started flowing from everywhere. Though she was almost fainting, she kept repeating, "I will not leave Muhammad's religion."

At last when Sumayyah would not listen to Abu Jahl, he took her one day near to the Kabah and asked in front of all the people, "Will you leave the religion of Muhammad or not?"

Sumayyah said, "No", to this. Abu Jahl became red with anger and hit her so hard with the spear in his hands that Sumayyah died on the spot.

Thus Sumayyah became the first martyr of Islam.

Abu Sufyan Meets the Prophet

He who conceals the faults of a Muslim will have his faults concealed by Allah on the Day of Judgment.

*Sahih al-Bukhari
& Muslim*



Once Abu Sufyan was going to his farm on horseback with his wife, Hind. His son Muawiyah, who was still quite young, was riding a donkey. Abu Sufyan saw the Prophet Muhammad ﷺ coming towards them. He told his son, Muawiyah, to get down from the donkey and let the Prophet ride it. Muawiyah got down and let the Prophet mount the donkey. The Prophet rode along with them for a while.



بِسْمِ اللَّهِ أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ
مِنْ شَرِّ مَا أَجِدُ وَأَحَازِرُ.

In the name of Allah. I seek refuge with Allah and with His power from every evil that I may find or fear.

The Prophet then addressed them, saying,
"O Sufyan ibn Harb and O Hind bint
Utbah, I swear by God, you will surely die
one day. You will be raised again after death.
Then the righteous will go to Paradise and
the wicked will go to Hell."

Muawiyah says that after telling them this,
the Prophet got down from the donkey and
went away. Then he remounted the donkey.

He says, my mother said to my father, "Was
it for this magician that you got my son
down from the donkey?"

To which Abu Sufyan replied, "I swear by
God, he is not a magician, he is not a liar."



Umar ibn Al-Khattab Accepts Islam

*When you visit a sick or a dead person, speak well (of him),
for the angels say amin to what you say.*

Sahih Muslim



One day the Prophet and his followers gathered in a house to pray. Umar came to know about it. Sword in hand, he rushed towards the house. A man saw him walking in haste and asked him: "Where are you going with a sword in your hand?" Umar said: "I am going to kill Muhammad. He is spreading mischief among our people."

The man said to Umar: "It would be better if you saw what is happening in your own family." "What is the matter with my family?" asked Umar. The man answered: "Your sister and her husband have become Muslims."

اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ بِاَحَدِ الْعَمَرَيْنِ عُمَرَ بْنِ

الْخَطَّابِ اَوْ عَمْرُو بْنِ هِشَامٍ

O Allah, strengthen Islam with
either Omar ibn Khattab or Amr
bin Hisham (Abu Jahl).

Umar turned around and ran to his sister's house. He pushed the door open and went in.

Umar's sister hid the paper from which they were reading. Seeing this, Umar became so angry that he hit his sister and brother-in-law. He said: "Have you become Muslims?" They said: "Yes. We are Muslims. We believe in Allah and His Prophet. Do what you like."

When Umar saw that he had hurt his sister, he became ashamed. He said to her: "Give me that paper." She handed him over the paper on which, Surah Ta Ha was written. When he started reading it, he felt as if these verses were addressed to him in person and Allah was talking to him. He immediately embraced Islam. Fatima and Sa'id called out, "Allahu Akbar!"



Uthman the Rich

Blessed is wedding which does not entail any financial burden.

Baihaqi



Uthman was one of the most prosperous and well-known men of Makkah. He had inherited a great deal of wealth from his father. Like his father, he became a merchant. His straight-forwardness and business skills soon made him one of the richest men among the Quraysh. Soon, he came to be known as Uthman al Ghani or 'Uthman the Rich.'

Uthman was known for his modesty and good character. Even before becoming a Muslim, he never gambled or drank wine. He led a simple life. Whenever he could, he



الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ
عَوْرَتِي وَاتَّجَمَلُ بِهِ فِي حَيَاتِي.

All praises are due to Allah who clothed me with which I cover my body and with which I attain beauty in my life.

helped widows, orphans and the poor. He was kind to his relatives. One day, Uthman visited his aunt Arwah, as she was unwell. The Prophet Muhammad ﷺ was there, too. Uthman started looking at the Prophet curiously, as people were talking a lot about him. Noticing this, the Prophet asked, "Uthman, what is the matter?"

Uthman replied, "I am surprised to see that we once honoured you and held you in great esteem. But what is happening now?"

Uthman was referring to the fact that the Quraysh were now opposed to the Prophet because of his religious mission. In reply to this, the Prophet recited some verses of the Quran. Uthman was so impressed by what he heard that he went along with the Prophet to the Prophet's house and there he accepted Islam.



An Unjust Offer

He is not a believer who has a square meal while his neighbour starves.

Ibn Majah



The Quraysh now realized that Abu Talib would not stop protecting the Prophet. And so, their leaders went to see Abu Talib once again. They were accompanied by a man called Ammarah ibn al-Walid.

They said to Abu Talib, "This is Ammarah ibn al-Walid. He is the most handsome and the wealthiest person among us. You can keep him with you and treat him like your own son. In return, hand over your nephew Muhammad to us, so that we can kill him."



اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا
وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ.

O Allah, I ask You for beneficial
knowledge, plentiful provision
and cure from all diseases.

Abu Talib was horrified at this offer. He said, "What! I swear by God, this is such a wicked thing you are suggesting to me! Are you giving me your son, so that on your behalf I may feed him, while I give you my son so that you may kill him?"

"I swear by God!" said Abu Talib angrily, "This will never happen!"

One of the leaders of the Quraysh, Mut'im ibn Adi, spoke. "Our tribe has made a just suggestion," he said. "But you do not approve of it. It seems that you do not want to accept anything offered by your tribe!"

"I swear by God!" replied Abu Talib, "The Quraysh have not done me justice. You have firmly decided to go against me. So, go and do whatever you want!"



The Quraysh accepts Walid's Suggestion

*He who is not kind to our young ones, does not show
respect to our elders is not of us.*

At-Tirmidhi



The leaders of the Quraysh then approached Walid ibn al-Mughirah, one of the most senior men in Makkah. They said to him, "We will say that Muhammad is a soothsayer!" Walid remarked, "No, I swear to God! I have seen soothsayers, and he is not a soothsayer!"



بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ السُّوقِ وَخَيْرَ مَا
فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا، اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ أَنْ أَصِيبَ فِيهَا يَمِينًا فَاجِرَةً أَوْ صَفَقَةً خَاسِرَةً.

In the name of Allah, I ask You for the good of this market and for the good which is therein and I seek refuge with You from its evil and from the evil which is therein. O Allah, I seek refuge with You from a false oath in this market and from a transaction of loss.

The Prophet did not speak like a soothsayer, he explained. The leaders of the Quraysh said, "Then we will say that he is a madman!"

Walid said, "No, he is not a madman! I have seen mad people and I know what they are like!"

The leaders of the Quraysh then said, "All right, we will say that he is a poet!"

To this Walid replied, "But he is not a poet either!"

Walid said that he knew various types of poetry, and he was sure that the Prophet's speech was not poetry.

They said, "Very well, then, we will call him a magician!"

To this, Walid replied, "He is not a magician! I have seen magicians, and he does not do any of the tricks that magicians perform!" Finally, they said, "Then you tell us what we should call him!"

"I swear by God!" Walid replied, "He speaks very kindly. The most you could say is that he is a magician." The elders of the Quraysh agreed to Walid's suggestion. And then they left for their homes.



Abu Jahl Assaults the Prophet

He who does not invite others to do good and does not stop others from doing evil is not of us.

At-Tirmidhi



In those days, one of the ways to execute a criminal was to throw an animal's intestines on his head so that he died of suffocation and pain.

Once, the Prophet was praying at the Kabah. Abu Jahl, who was one of the chiefs of the Quraysh, threw the foul-smelling intestines of a camel on the Prophet while he was prostrating himself in worship.



أَعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ
شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ.

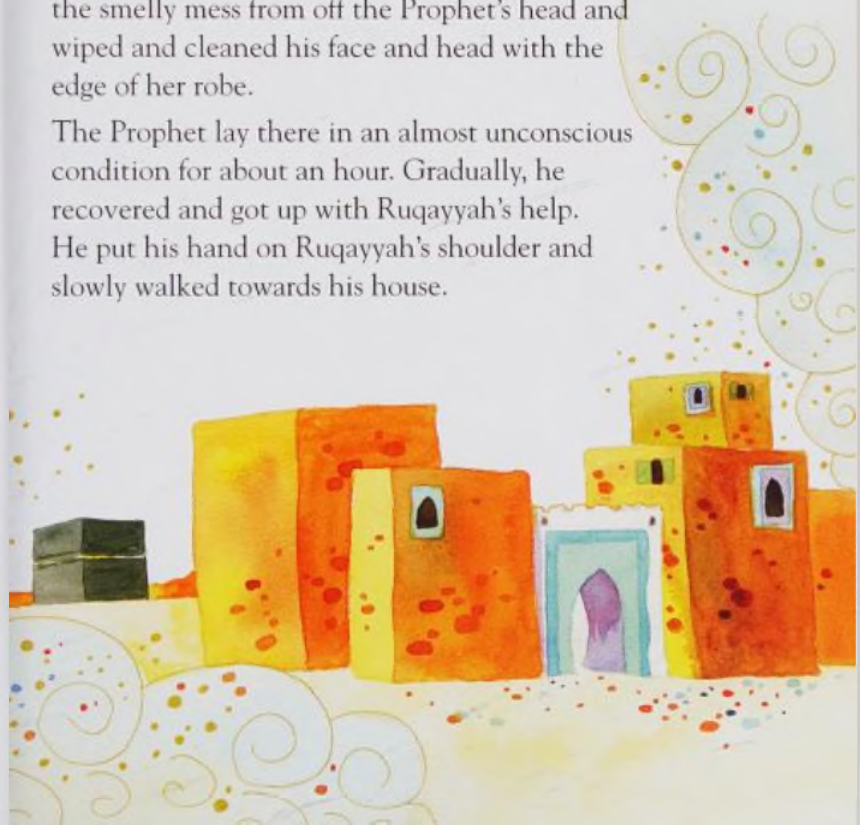
I seek refuge for you in the perfect words of Allah from every satan, every harmful creature and from every evil eye.

Ruqayyah ran to the Kabah crying and found her father fighting for his life.

Abu Jahl and his allies stood around, laughing and joking. When they saw Ruqayyah approach, they moved aside.

Ruqayyah quickly untied the intestines, dragged the smelly mess from off the Prophet's head and wiped and cleaned his face and head with the edge of her robe.

The Prophet lay there in an almost unconscious condition for about an hour. Gradually, he recovered and got up with Ruqayyah's help. He put his hand on Ruqayyah's shoulder and slowly walked towards his house.



Utbah's Cruelty

Make things easy for people, do not make them hard for them.

Sahih
al-Bukhari

One day, when the Prophet was praying in front of the Kabah, a man named Utbah slowly entered the Kabah. He had some sheets of cloth in his hand. He was barefoot, and so he did not make any sound. He slowly tiptoed to where the Prophet was praying. The moment the Prophet touched his head to the ground in prostration, Utbah flung the sheets over his head. Then, he started hitting the Prophet so hard that blood started oozing out from his face and nose.



اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ رَبَّ
النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا
شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا.

O Allah, Lord of the people, remove all harm,
give cure, for You are the one who cures.
There is no curing except Your curing – a
curing that leaves no illness.

After a brief struggle, the Prophet managed to set himself free from Utbah's clutches. Finally, he returned home, badly bleeding.

In this way, the Quraysh tried their best to stop the Prophet from spreading God's message. But all these hardships could not make him abandon his dawah work.

When the Quraysh saw the Prophet's determination, they devised another plan.



Utbah ibn Rabi'ah Meets the Prophet

Charity is due from every fibre of one's being on every day that the sun rises.

Sahih
al-Bukhari



When the Quraysh saw that there was no way to stop the Prophet from carrying on with his mission, they met with a man called Utbah ibn Rabi'ah. They requested him to meet the Prophet and make him some offers in a bid to stop his dawah work. Utbah came to the Prophet and said,

"Listen carefully! I am going to make you some offers.

"If you are in need of wealth," Utbah explained, "We will give you so much wealth that you will become the



اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي.

O Allah, feed those who have
fed me and satiate those who
have satiated me.



richest man of all the Quraysh. If you are afflicted by some disease, we will spend our wealth to cure you. If you want to marry, we will get you married to any of the Quraysh women. And if you want to be a king, we will crown you king over us!”

When Utbah stopped, the Prophet recited Surah Fussilat, which is the forty-first chapter of the Quran.

Utbah was spellbound by the beauty of the touching words of the Quran.

Utbah remarked, “The reply which Muhammad gave me was neither poetry nor magic. It was not a cooked-up story either. Never in my whole life have I heard such a thing before! I was speechless! I did not know what to say! I fear that some punishment may befall you from the sky!”



"I Have Not Been Sent for This"

A good word is charity.



*Sahih
al-Bukhari*

After some time, the Quraysh approached the Prophet again.

They said, "You very well know that we are deprived of natural resources. We do not have water. So, pray to the Lord who has sent you as a prophet to remove these mountains, because of which we are deprived of rain. Pray to your Lord to make our land spacious for us. And pray to your Lord to make rivers flow here, like those in Syria and Iraq!"

They added, "Pray to your Lord that He brings our elders back to life who have passed away. Bring Qusayy ibn Kilab



الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

Praise is due to Allah, by whose blessing good works are accomplished.



back to life, as he was our elder and a truthful man. Then we will ask him if what you say is the truth or not. In this way, we will come to know whether you are a true prophet of God."

The Prophet replied, "I have not been sent to you for all this. I have come to you with the thing that Allah has given me."

By this he meant the Quran.

The Prophet continued, "And what Allah has given me, I have delivered it to you. If you accept it, you will have a share of His blessings in this world and in the Hereafter. And if you reject it, let us wait for the command of Allah to come."

The Migration to Ethiopia

Every step which you take to prayer is charity.

Sahih
al-Bukhari



Despite the hatred of the leaders of Makkah for the Prophet, Islam was spreading rapidly in Makkah. Every day, someone or the other entered the fold of Islam. Seeing this, the leaders of Makkah were enraged. They began tormenting the Prophet's Companions.

At this point, the Prophet told his Companions to leave Makkah and shift elsewhere.

The Prophet said that they should go to Ethiopia, which was also known as Habsha. In Ethiopia, the Prophet told them, there was a Christian king who was upright and just. In his kingdom, no one could oppress anyone else.



سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ
بِحَوْلِهِ وَقُوَّتِهِ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

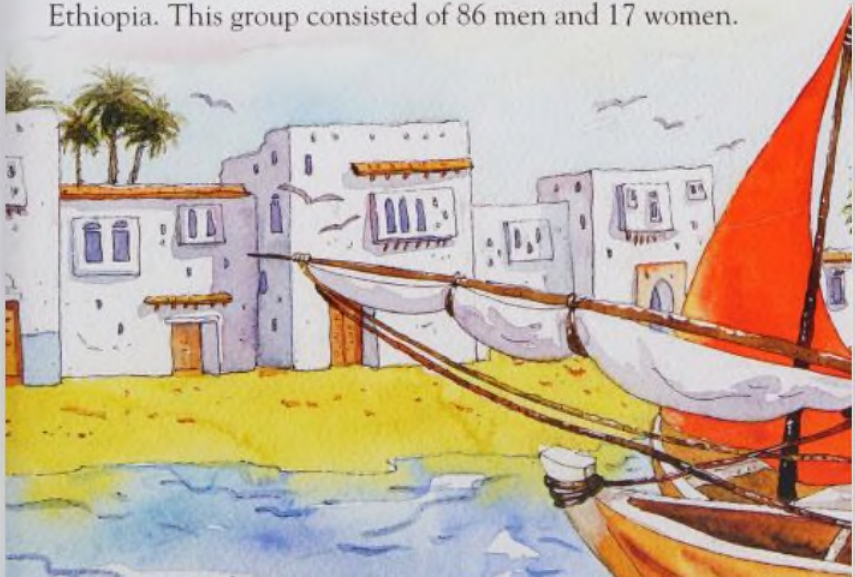
My face fell prostrate before He who created it and brought forth its faculties of hearing and seeing by His might and power. So Blessed is Allah, the best of creators.

And so, the Companions started moving out of Makkah and shifting to Ethiopia. This took place in the fifth year after the beginning of the revelation of the Quran.

The first group of Muslims who left Makkah for Ethiopia consisted of 11 men and five women. The group included Uthman ibn Affan and his wife, Ruqayyah, a daughter of the Prophet.

When the Makkans came to know about their escape, they sent their men on horses to arrest them. But when they arrived at the port of Jeddah, the ferries had already set sail with the Muslims for Ethiopia!

Soon, this group of Muslims arrived in Ethiopia. Shortly after, another, bigger, group of Muslims left Makkah for Ethiopia. This group consisted of 86 men and 17 women.



The Christian King Helps Out

Removing that which is harmful from the road is charity.

Sahih
al-Bukhari



When the Quraysh came to know that a large number of Muslims had migrated to Ethiopia, they decided to send Amr ibn al-As and Abdullalh ibn Abi Rabia with gifts for the Negus, the King of Ethiopia, and his courtiers in order to win their favour.

So Amr ibn al-As and Abdullah ibn Abi Rabia travelled to Ethiopia. They reached the Negus' palace. They prostrated themselves, in the customary manner, before



إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ،
لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ.

Surely, my prayer, my worship, and my living and dying is all for Allah who is the Lord of the worlds, and who has no partner. I have been ordered this. I am the first Muslim.

the King. They presented him with gifts. Then, they told him that some of their people had changed their religion and had fled to his country. The people of Makkah had sent them to Ethiopia so that they could take them back to Makkah with them.

Amr ibn al-As and Abdullah ibn Abi Rabia wanted the King to hand the Muslims over to them without calling the Muslims to the court and hearing their side of the story.

But when they suggested this to the King, he was furious! He said, "I will never decide about them without talking to them."

Then, he ordered one of his men to bring the Muslims to his court.



Ja'far in the King's Court

Help your brother, whether he is an oppressor or an oppressed.

Sahih
al-Bukhari



Jafar ibn Abi Talib represented the Muslims in the court of the Negus, the King of Ethiopia.”

When the Negus inquired about their religion, Jafar replied: “O King! We were ignorant and sinful. We worshipped idols and ate animals which had not been sacrificed in the name of God. We did all kinds of bad things. We paid no respect to our relatives. We didn’t help our neighbours. The strong among us took advantage of the weak. Then, a prophet—from amongst our own people—was sent to us by God. He called on us to stop



اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا
وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مُدَّنَا.

O Allah! Bless us in our fruits, bless us
in our city, bless us in our weight and
bless us in our measures.

worshipping the deities that our ancestors used to worship, and, instead, to worship the one God. He told us always to be truthful, to honour trusts, to fulfil our promises, to help neighbours and relatives, and to avoid all that is forbidden.”

“He told us not to lie or bear false witness,” Jafar continued. “He told us not to steal from orphans.”

“He commanded us to bow to God alone, attributing no partners to Him,” he added. “He told us to say our prayers regularly, to fast and to give *zakat*. We trusted his word and accepted his message from God. Our own people tried, however, to turn us away from our religion. They caused us great grief and suffering in trying make us return to the sinful ways of earlier times.” So, we decided to come to your country in the hope that we might be protected, shown justice and be able to live in peace.”



Jafar Recites Surah Maryam

If you shake hands with each other, dislike will disappear.

Mu'atta



The King then asked Jafar, "Will you show me some of the revelations which your Prophet claims to have come to him from God?"

Jafar answered, "Yes!"

Then, he recited to him Chapter 19 of the Quran, which is known as *Surah Maryam* (or 'Mary'), from the beginning of the chapter till the following lines:



اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تَهْلِكْنَا
بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ.

O Allah, do not slay us with Your wrath and do not destroy us with Your punishment but forgive us before that.

"She [Mary] pointed to the child. They said, 'How shall we talk to someone who is a child in the cradle?' (But) he said, 'I am God's servant. He has given me the Book and made me a prophet; He has made me blessed wherever I may be, and has enjoined upon me prayer and almsgiving throughout my life. He has made me dutiful toward my mother, and He has not made me arrogant or wicked. Blessed was I on the day I was born, and blessed I shall be on the day I die and on the day I am raised to life again.'"

Hearing these words of the Quran, the King began to cry. He cried so much that his beard was soaked in tears!

The King said, "What you have just recited must have come from the same source from which the words of our master Jesus Christ have come!"

Then, he turned to the Quraysh delegation and said to them, "You go back from here. I will never hand the Muslims over to you."



“Live Here in Peace”

If you give gifts to each other, malice will disappear.

Mu'atta



Then, the King told the Muslims that they could live in this country in peace and security. He would not let anyone harm them, even in exchange for a mountain of gold!

The King ordered all the gifts the Quraysh had given him to be returned to them. When the court was adjourned, the Muslims left the palace happy. On the other hand, the delegation of the Quraysh came out feeling humiliated.

This group of Muslims lived in peace in Ethiopia.



اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ
وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

O Allah, save me from haram and make the halal sufficient and by Your favour make me independent from others.

When the Prophet migrated from Makkah to Madinah, most of them went back to Arabia and headed for Madinah. Afterwards, in the seventh year after the Prophet's migration, the remaining members of this group of Muslims, including Jafar ibn Ali Talib, also shifted to Madinah.

It is narrated in some books that the King of Ethiopia testified to the prophethood of the Prophet Muhammad ﷺ and that he uttered the *shahadah* in the presence of the Muslims. When the Muslims were preparing to return to Madinah, he gave them money for their journey. He told them that when they arrived, they should request the Prophet Muhammad ﷺ to pray for forgiveness for him.

When the Muslims arrived in Madinah and told the Prophet about this, the Prophet rose and performed ablution and prayed three times, asking Allah to forgive the Ethiopian King.



The Boycott

There are one hundred (parts of) Allah's mercy. He has sent down out of them one part of mercy on man and jinn.

Sahih Muslim



The Quraysh tried in every possible way to stop the Prophet's mission. But when they failed in doing so, they finally decided to boycott the family of the Prophet. Accordingly, they prepared a Boycott Declaration, which they hung on the inner wall of the Kabah. It was like an official announcement to all the people of Makkah. According to this Declaration:

1. No inhabitant of Makkah was allowed to talk to any Muslim, male or female.



لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي
كُنْتُ مِنَ الظَّالِمِينَ

There is no god but You. Glory be to You, certainly I am from those who have wronged themselves.

Al-Anbiya' 21:87

2. No inhabitant of Makkah was allowed to shake hands with any Muslim.
3. No inhabitant of Makkah had the right to buy anything from Muslims or to sell anything to them.
4. No inhabitant of Makkah had the right to marry a Muslim girl or to give his daughter in marriage to a Muslim.
5. Anyone who had taken a loan from any Muslim was exempted from paying it back to him.

Soon the Prophet and his family were forced to leave their homes in Makkah. They took refuge in an open plot of land called Shi'b Abi Talib, which was just outside the town. There were no proper houses there, and so they had to live in tents.



The Boycott Ends

Recommend help for the needy and you will receive the reward from Allah.

Sahih Muslim



The family of the Prophet had to stay in this refugee camp for almost three years. They faced hunger, disease and poverty. Sometimes, they ate leaves from trees to satisfy their hunger, for there was hardly anything else to eat. They would boil the leather and chew on it to fight the pangs of hunger.

One night, Hakim ibn Hizam, Khadija's nephew, was taking some food for her. Abu Jahl, leader of the Quraysh, saw him going out of town and asked: "Where are you going?"



يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ.

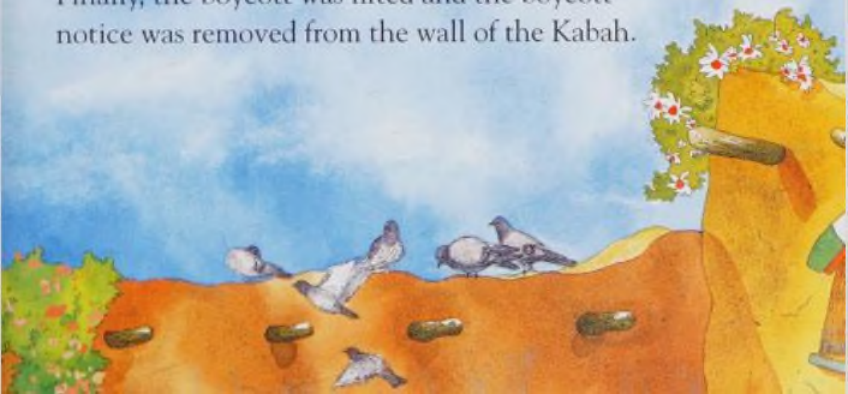
O Self-subsisting, O Eternal! For
Your mercy do I appeal.

Hakim ibn Hizam truthfully answered: "I am going to meet Khadija to give her some food."

Abu Jahl got angry. He snatched the food and shouted: "You cannot take anything to the Banu Hashim! It is forbidden!"

Just at that moment, a man called Abul Bakhtari, who was not a believer, was passing by. He saw what had happened. He was a kind man, and he rebuked Abu Jahl: "Why do you stop him? What harm will be done if he takes some food for his aunt?"

This little incident led to a great argument and much discussion in the town. More and more people, horrified at the fate of the Banu Hashim, began to think and speak like Abul Bakhtari. Finally, the boycott was lifted and the boycott notice was removed from the wall of the Kabah.



The Year of Sorrow

It does not befit a believer to curse anyone.

At-Tirmidhi



The family of the Prophet and some Muslims who were living in makeshift tents outside Makkah were allowed to return to their homes in the town. But most of their houses were in bad shape—the roofs and walls were full of holes, wild weeds were growing in the cracks, and birds nested in the rooms.

The boycott that they had faced had not only been a physical punishment for the family of the Prophet. It had caused their economic ruin, too. Other Muslims, too,

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلَحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ.

O Allah! For Your mercy do I hope, so
leave me not to myself for an instant
and set right for me all my affairs.
There is no god except You.

faced the same fate. Their businesses had been destroyed. Their entire savings had been quickly used up, and they were now on the verge of bankruptcy. It was very difficult for them to rebuild their lives.

At around this time, Abu Talib, the good uncle and great supporter of the Prophet for many years, became sick and weak. He died soon after the boycott ended and the Muslims returned to Makkah.

Khadija's health was not good either. She had suffered great hardship. Instead of herself eating, she used to give all the food to her children and husband. She passed away a few days after Abu Talib's death.

Thus, two of the Prophet's most loyal supporters, who had stood like rocks behind him, suddenly left him. The Prophet was heart-broken. He called that year "The Year of Sorrow".



The Prophet's Expulsion from the Banu Hashim

A man should accompany his guest to the door of the house.

Ibn Majah



After the death of Abu Talib Abu Lahab became the chief of the Banu Hashim. He expelled the Prophet from the Banu Hashim, all of a sudden the Prophet found himself alone, without any helper or supporter. Yet, he carried on with the *dawah* mission for which God had sent him. During the Hajj season, the Prophet went to meet with the different tribes who came to Makkah. He went to their tents and requested them to take him under



لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

None has the right to be worshiped but Allah alone. He has no partner. For Him is the kingdom and for Him are all the praises. He has power over all things.



their protection so that he could continue his mission of conveying to people the message of the Quran.

During the Ukaz fair, which attracted people from various places, the Prophet met members of the Banu Kindah tribe. He said to them, "I call you to the One God, and I call you to protect me as you protect your lives." But they ignored the Prophet's call. They gave him no response.

Then, the Prophet approached yet another tribe, but they responded to the Prophet's request with these words: "Neither will we turn you away, nor will we believe in you." In this way, no tribe agreed to provide shelter to the Prophet. No tribe was willing to take him under its protection, without which it was impossible for him to carry on living in Makkah.

The Journey to Ta'if

Save yourselves from envy. For envy eats up virtues as fire eats up wood.

Abu Dawud



Taif is a city up in the mountains, about a hundred kilometres south-east of Makkah. The people of Taif were prosperous and wealthy. Among the inhabitants of Taif at that time were three brothers, Abd Yalayl, Masud and Habib. They were well-known and respectable people. The Prophet thought that if they agreed with him, the entire town would agree with him, too. And so, he travelled on foot all the way from Makkah to Taif, along with Zayd. It was a long and tiring journey, as the route passed through hilly and rocky countryside.



بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

(I leave) in the name of Allah (and) I put my trust in Allah, and there is no power and no might except with Allah.

The Prophet and Zayd kept walking for days, crossing massive stretches of mountainous terrain. Finally, they reached Taif. They were exhausted, because it had been a long journey. The Prophet first went to see the three brothers. He was hopeful about them, but, contrary to what he had hoped, they gave him a very disappointing reply. Abd Yalayl said, "Has God sent you as a prophet to disgrace the Kabah?"

One of his brothers added, "Could God not find anyone else to make His Prophet?" And then the third brother said, "It is against our honour and dignity to talk to a person like you!"

Stunned by the response of the brothers, the Prophet left them with a heavy heart. He met some other people in Taif, but all of them gave similar insulting replies to his request for shelter and protection.



The Most Difficult Day of the Prophet's Life

It is not proper for a Muslim to keep away from his brother for more than three days.

Sahih
al-Bukhari



Stunned by the response of the people when the Prophet was leaving Taif, the townspeople incited street urchins to throw stones at him and drive him out of the town. They hurled abuses at him.

Zayd tried to protect the Prophet by wrapping his mantle like a shield around him. But the Prophet was hurt so badly that his entire body, from head to toe, was bleeding.



اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ
نَحْيَى وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ.

O Allah, with Your help do we start the day and with your help do we start the evening. With Your order do we live and die and to You is the final return.

Blood trickled down from his body and started to fill his shoes.

Many years later, the Prophet narrated his journey to Taif to his wife Aisha and said, "The most difficult day of my life was that day in Taif."

In this way, the Prophet had to leave Taif with his entire body covered with deep wounds. He almost fainted.

He sat down on the ground, unable to walk anymore.

But the urchins did not let him sit and rest. The Prophet got up again and started walking, and the urchins continued throwing stones at him.

After a while, the sun started to set. It began to get dark. It was evening now, and the urchins of Taif slowly started to return to their homes.



The Prophet's Prayer

Leave that which makes you in doubt for that which does not make you doubt.

At-Tirmidhi



When the urchins of Ta'if returned to their homes the Prophet, stumbling and limping, moved slowly with the help of Zaid. He was in great pain, being hardly able to walk. So, he sat down on a rock by the wayside. At that moment, moving words of prayer poured from the Prophet's lips, expressing his helplessness and suffering. The Prophet raised his hands towards heaven and prayed: "O Allah, please take into account my feebleness, my poverty and the scant respect that people have for me.



اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي وَقِلَّةَ حِيلَتِي
وهواني على الناس يا أرحم الراحمين.

O, my Allah! To You I complain of the feebleness of my strength, of my lack of resources and my being unimportant in the eyes of people. O Most Merciful of all those capable of showing mercy!

O, Most Merciful God, Lord of the downtrodden,
You are my Lord. My fate is in Your hands. My fate
cannot be left to a stranger who hurls insults at me
or to a foe who overcomes me. I long for You not to
be angry with me. My sole aim is to please You. The
light of Your faith banishes the darkness. This world
and the next depend upon this divine light. I too
seek refuge in its illumination and pray that You will
not heap Your wrath upon me. Only You have the
right to accuse and punish at will. No one has the
same power and strength that You have."



Addas and the Prophet

If a large quantity of anything intoxicates, then even a small quantity of it is prohibited.

Abu Dawud



In front of the rock there was a vineyard that belonged to two brothers, Utbah and Shaybah. They were residents of Makkah. The Prophet went into the vineyard and took shelter in its cool and refreshing surroundings. The owners of the vineyard noticed that the Prophet was in great pain. They took pity on him. Out of compassion, they sent him a bunch of fresh grapes on a tray through their servant, Addas. This man was a Christian.

The Prophet uttered the name of God before he began to eat the grapes. "In the name of Allah", he said.

"That is not what the people here usually say," Addas remarked.



اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.

O Allah, I seek from You Your bounty.



The Prophet asked Addas about his religion and where he was from.

Addas answered, "I come from Nineveh, and I am a Christian."

"Are you, then, from the city of the Righteous Yunus (Jonah), son of Matthew?" asked the Prophet.

Addas was surprised and asked in amazement. "What do you know about Jonah, son of Matthew?"

"He was my brother," said the Prophet.

"He was a true prophet, and so am I," the Prophet added.

Overwhelmed with emotion, Addas began to kiss the Prophet's hands and feet. Right then, he accepted Islam at his hands.

Jibril and the Angel of Mountains

A time will come when people will devour usury, calling it 'trade'.

Sahih
al-Bukhari



The Prophet's wife Aisha tells of how once she asked him, "O Messenger of Allah, has there been a more difficult time for you than Uhud?"

The Prophet replied that the Makkans had inflicted many hardships on him. But the most difficult day for him, he said, was the day when he met Abdul Yalayl in Taif and had returned in grief.



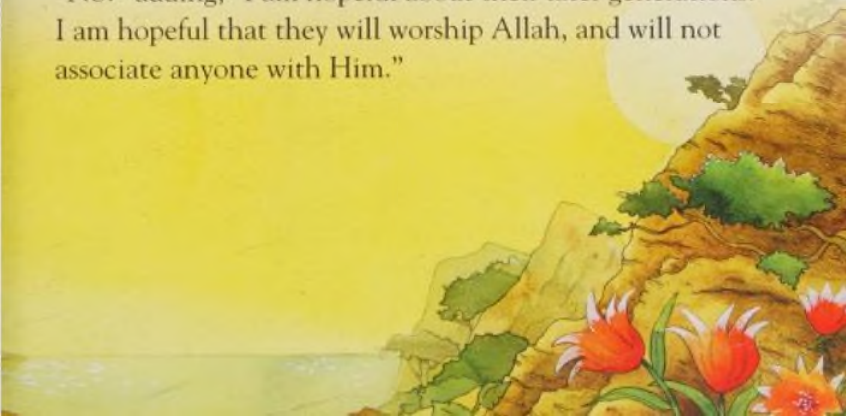
اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ
وَالْإِكْرَامِ. اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

O Allah! You are Peace and from You comes peace,
Blessed are You, O Owner of majesty and honour. O
Allah! Help me to remember You, to give You thanks
and to perform Your worship in the best manner.

The Prophet related to Aisha that when he reached Qarn al Tha'alib, a place outside Taif, he felt a little better. Then, he raised his head towards the sky, for a cloud was giving him shade. Then, the angel of God, Jibril, called out to him, saying, "O Muhammad, Allah has heard the reply which your people gave you. Now Allah has sent the Angel of the Mountains along with me. Whatever order you want to give him, please do so. He will obey your order."

Afterwards, the Angel of the Mountains, Malik al-Jibal, came before the Prophet and said, "O Muhammad, Allah has sent me to you. I am the Angel of the Mountains. Whatever order you like to give me, I will obey it. If you like, I can bring these two mountains together in such a way that the people of Taif get crushed between them."

The Prophet stretched his hands towards the sky and said, "No!" adding, "I am hopeful about their later generations. I am hopeful that they will worship Allah, and will not associate anyone with Him."



A Group of Jinn Listens to the Qurān

Anyone who swears by anything other than Allah is guilty of polytheism (shirk).

Abu Dawud



On the way back from Taif to Makkah, the Prophet stopped at a place called Nakhla.

The Prophet was worried about his return to Makkah. It was very likely that the Makkans would have come to know about the bad treatment he had received at the hands of people of Taif. For this reason, they might become even more aggressive in their opposition to him.



لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

None has the right to be worshiped but Allah alone. He has no partner. For Him is the kingdom and for Him are all the praises. He has power over all things.

At Nakhla, the Prophet began to pray. As the Prophet was reciting the Quran in his prayer, a group of jinn passed by. When they heard the Prophet's recital of the Quran, they stopped and listened to it attentively.

When these jinn returned to their people, they began to convey the message of the Quran to them. This incident took place without the Prophet's knowledge.

Later, a revelation of the Quran informed him about what had happened. "It has been revealed to me that a band of the jinn listened [to the Quran] and they said, 'We have heard a really wonderful recital, which guides to the right path; so we have believed in it and we will not associate anyone with our Lord—and exalted is the majesty of our Lord—He has taken neither a wife nor a son.'" (72:1-3)



Mut'im bin Adi Helps the Prophet

Calumny (adha') is conveying the words of some people to others in order to create mischief between them.

Sahih
al-Bukhari



After making long, tiring and difficult journey of Taif on foot, the Prophet returned to Makkah. But he did not enter the town. He stopped at the Cave of Hira, outside the town.

At the instigation of Abu Lahab, the Banu Hashim had expelled the Prophet from the clan. In that tribal age, a person who had no protection from any tribe could not live in his village or town. Anyone could harm him or even kill him without fear of retaliation from his family or tribe.



اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا
مَنْعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

O Allah! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone for anything cannot benefit one against Your will.

It was for this reason that the Prophet stopped at the Cave Hira. He sent word to two influential members of the Quraysh tribe to provide him protection so that he could enter Makkah. But they did not agree to this.

The Prophet then thought about Mut'im ibn Adi. The Prophet sent word to Mut'im about his return from Taif and requested him to provide him protection at that difficult moment. Mut'im immediately agreed to this, and sent his six strong sons, fully armed, to escort the Prophet and bring him back to Makkah. Mut'im announced, "I have given protection to Muhammad. Beware! No one should hurt him."



Preaching Islam in Fairs

The best speech is that embodied in the Book of Allah, and the best guidance is the guidance given by Muhammad.

Sahih Muslim



The Prophet visited the fairs of Ukaz, Majannah and Dhul Majaz in order to preach God's message to the people who had gathered there. He would go to each tribe and convey to them the message of Islam.

One of the Companions of the Prophet relates an incident that happened before he had entered the fold of Islam.

He says, "Once, when I was in the bazaar of the Dhul Majaz fair, I noticed a young man, covered in two red



اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ
الدُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ
وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

Allah, I have been unjust to myself, too unjust. No one can grant pardon for my sins except You, so forgive me with Your forgiveness and have mercy on me, for You are the Forgiver, the Merciful.

Yemeni sheets, passing by me. He was saying loudly, 'O people, say, 'there is no deity other than Allah' and you will be successful.' People were gathering around him to listen to what he was saying. Then, I saw another man, who was walking behind him. He was throwing stones at him, which seriously injured his legs and caused them to bleed. This man was saying, 'O people, this man is a liar. Do not listen to what he says!' I asked people, 'Who is this man?' They said, 'He is Muhammad. He belongs to the Banu Hashim. He claims to be a prophet.' The people also told me that the man who was walking behind him and throwing stones at him was Abu Lahab, his uncle."



Spreading of Islam in Madinah

Mention Allah's name, eat with your right hand and eat from what is next to you.

*Sahih al-Bukhari
& Muslim*



Before the advent of Islam, fairs and festivals were organized in and around Makkah.

The main attractions of these fairs were poetry recitation, storytelling and wrestling. People from far and wide would come to take part in these fairs and festivals.

The Prophet started visiting these fairs in order to preach God's message to the people who had gathered there. He would go to each tribe and convey to them the message of Islam.

In the eleventh year of the Prophet Muhammad's prophethood, when he tried his utmost to convey God's



سُبْحَانَ رَبِّيَ الْعَظِيمِ.

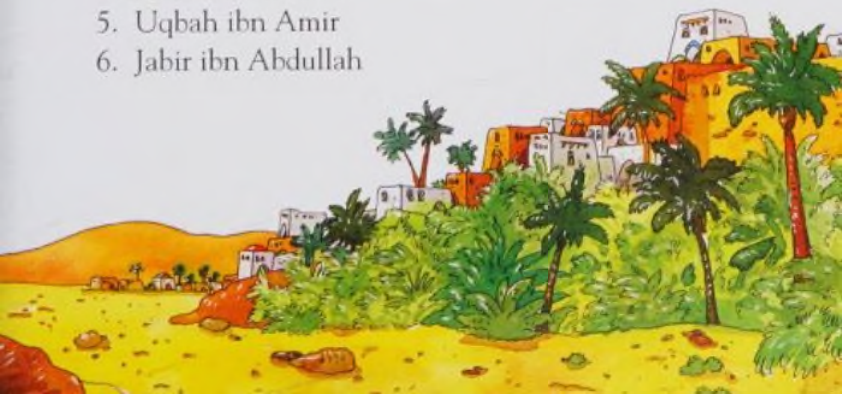
Glory to my Lord, the Exalted.

message to people in spite of intense opposition some people from the al-Aws and Khazraj tribes of Madinah formerly known as Yathrib received the Prophet's message during a trip to Makkah that they had made for performing Umrah, the 'minor pilgrimage'. When they saw and heard the Prophet, they were reminded of their Jewish neighbours, who used to tell them about a prophet who would appear in Arabia.

One of them said, "He seems to be the same prophet whom the Jews used to speak of."

Accordingly, six men from Madinah accepted Islam right there and then. Their names are as follows:

1. Abu Umamah Asad ibn Zararah
2. Auf ibn Harith
3. Rafi ibn Malik
4. Qutbah ibn Amir
5. Uqbah ibn Amir
6. Jaber ibn Abdullah



The First Covenant of al-Aqabah

The Prophet never expressed disapproval of food; if he desired it, he ate it and if he disliked it, he left it.

*Sahih al-Bukhari
& Muslim*



In the following year, when people from Madinah came to Makkah for Umrah, the number of Muslims among the Madinans rose to twelve. They reached Makkah and met the Prophet at a place called al-Aqabah.

They consulted him about dawah work in Madinah.

This incident is known in the history of Islam as "The First Covenant of al-Aqabah." In entering into this covenant, they agreed on the following things:

1. That they would not worship anyone other than the one God.



سُبْحَانَ رَبِّيَ الْأَعْلَى.

Glory to my Lord, the Most High.

2. That they would not steal.
3. That they would not commit adultery.
4. That they would not kill their children.
5. That they would not falsely accuse anyone.
6. That they would follow the Prophet's commandments in performing good deeds.

When these people were leaving for Yathrib, the Prophet sent two men with them—Mus'ab ibn Umayr and Abdullah ibn Umm Maktum. These two men had learned the Quran by heart and could recite it in a beautiful voice. The Prophet thought they would help others in preaching Islam. They travelled to Yathrib and stayed at the house of Asad ibn Zararah, who had accepted Islam the previous year.



The Night Journey

Abusing a Muslim is evil and fighting him is disbelief.

Sahih al-Bukhari



About one and a half year before the migration, the Prophet had a very unique experience. The Quran calls it al-Isra and in the Hadith it is termed as Mi'raj.

The purpose of *Isra* or *Mi'raj* was that through such experiences Allah showed His prophet many of His signs which an ordinary human being cannot experience in this life and that he could have complete faith and commitment in his *dawah* work.

The incidence of *Mi'raj* took place at night. The Prophet was sleeping in the house of Umm Hani. The Prophet was



اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي.

O Allah! Forgive me, have mercy on me, heal me, guide me, and provide sustenance for me.

not in deep sleep. The Angel Jibril woke him up and, a small animal, similar to a mule was brought, which was white in colour. It's name was al-Buraq. The Prophet rode this animal, and al-Buraq flew at a lightning speed. It brought the Prophet from Makkah to Jerusalem in twinkling on an eye.

The Prophet prayed two *rak'ah* (units) at the spot where al-Masjid al-Aqsa stands today in Jerusalem. Then the Prophet came out from there and the Angel Jibril offered him two cups of drinks. One cup was full of milk and the other one had wine. The Prophet accepted the cup with milk. To which Jibril said, "You preferred to be on nature. If you had taken the cup filled with wine, you would have acted against your nature."



The Prophet Visits the Heavens

Whoever died while associating another deity besides Allah, will enter the Fire.

Sahih
al-Bukhari



Afterward the Angel Jibril took the Prophet Muhammad ﷺ along with him and flew towards the sky. When Jibril reached on the First Sky, he called out to the angel who was there on duty. "Who is this?" asked the angel. Jibril told him his name. The angel said, "Who is with you?" Jibril replied, "The Prophet Muhammad." The angel asked, "Has he been invited?" Jibril said, "Yes". Then the angel opened the door and said happily, "Welcome, the people of the sky will be pleased to hear this news."



سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ
اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

Glory be to You, O Allah! And Your is the praise,
and blessed is Your name and exalted is Your majesty,
and there is none to be worshipped besides You.

The Prophet now entered the First Sky. He saw a man, who had various shadows on his left as well as on his right. When that man looked at his right, he would laugh and when he looked on his left he would cry. When this man saw the Prophet Muhammad ﷺ, he said, "Welcome O righteous Prophet, O righteous son."

The Prophet asked Jibril, "Who was that man?" "He was your father, Adam," replied Jibril. Jibril explained that the shadows on his left and on his right were that of his children, the entire humanity. On his right, the shadows belonged to those whose souls will enter Paradise. While on the left, the shadows belonged to those who will go to the Hell.

When he looked on his right, he laughed and became happy. While when he looked towards his left, he cried and became sad.

Afterwards, the Prophet saw two rivers. The Prophet saw another river as he walked further ahead. Jibril told the Prophet, "This is the river Kawthar, its soil is like musk."

In the same way the Prophet passed through all the skies and met with several prophets who greeted and welcomed him



The Five Daily Prayers

*Nobody who has been nourished with what is unlawful
will enter Paradise.*

Baihaqi



Afterwards, the Prophet Muhammad ﷺ was shown the Paradise. Its dome was made of pearls and its soil was that of musk.

The Prophet walked further and reached upto al-Sidrat al-Muntaha or the Furthermost Tree. This was a Lote tree, which was the last destination after which no creation can pass. The tree was emitting beautiful and colourful lights all around it. This was the place from where Allah's decisions descend down. This was also the place from



اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.

O Allah, You are the most
forgiving, You love forgiving,
therefore, forgive me.

where the deeds, accounts, prayers, etc, of the people goes up. After reaching this point, the Angel Jibril came into his original form. At this moment the Prophet Muhammad ﷺ saw the splendid light, which was the Light of Allah. At this moment, Allah revealed some important commandments to the Prophet Muhammad ﷺ. According to the Hadith, these revelations were about the following three things:

1. The five daily prayers or *Salat*.
2. The last portion of the *surah 2: al-Baqarah*.
3. The verses 27-39 of *surah 70: al-Isra'*.

These revelations were similar to what the Prophet Musa (Moses) received on the Mount Sinai, known as the Ten Commandments.



The Last Prophet

None of you should enter into a transaction when another is already making the transaction.

Ibn Majah



Afterwards the Prophet returned on the earth. The Prophet entered Jerusalem. Here he saw that all the prophets were gathered. He saw the Prophets Ibrahim and Musa were praying. The Prophet described physical appearance of some of the prophets he saw there.

For example, about the Prophet Musa (Moses), he said that he was tall, he had curly hairs, and his complexion was weatish.

About the Prophet Isa (Jesus), he said that his height was medium, his complexion was fair, his hair were straight



آبِئُونَ تَابِئُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

We return (from our journey); we beg forgiveness (from Allah); we worship (Him); we praise our Lord.

and long. He was looking very fresh as if he had taken a bath a short while ago. The Prophet said that the physique of the Prophet Ibrahim (Abraham) was quite similar to him.

It was time to pray the dawn prayer or *fajr*. The Prophet Muhammad ﷺ led all the prophets in prayer. This was a symbolic act meaning that the chain of prophets that was started from the Prophet Adam has now ended at the Prophet Muhammad ﷺ. No more prophets will now come after the Prophet Muhammad ﷺ.

Afterwards, the Prophet woke up and found him near the precepts of Kabah, exactly at the spot where he was sleeping.

This experience cannot be explained in human terms as this was a miracle. We can only partially understand it, as man cannot understand these hidden realities which are beyond space and time.



The Mi'raj and the Disbelievers of Makkah

The Messenger of Allah cursed the one who bribes and the one who takes a bribe.

Abu Dawud



The Prophet told his extraordinary experience to people in Makkah, but most of the people there refused to believe him. Only the Sahabah or the Companions of the Prophet believed in what the Prophet said. It became a source of conviction to them and strengthened their iman or faith.



قَالَ إِنَّمَا أَشْكُوا بَنِي وَحُرَفَى إِلَى اللَّهِ وَأَعْلَمُ
مِنَ اللَّهِ مَا لَا تَعْلَمُونَ



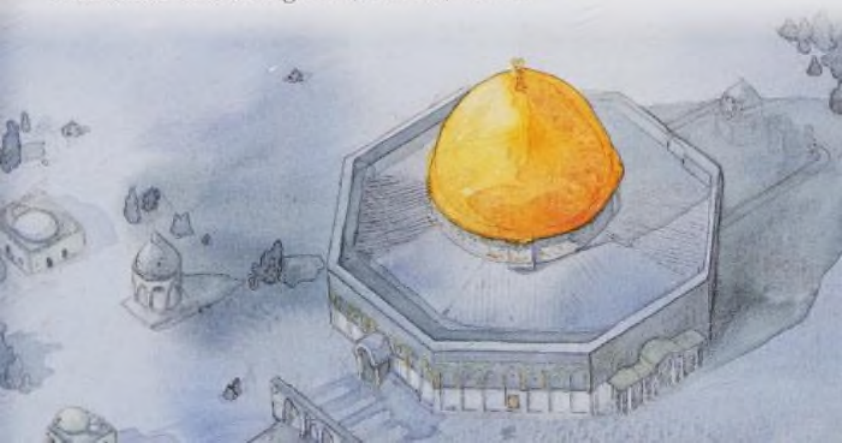
He said, I complain of my anguish and my sorrow only to Allah. Allah has made known to me things that you do not know.

Yusuf 12:86

The leaders of Makkah said to the Prophet, "O Muhammad if you say that you went to Jerusalem in one night and returned the same night." "If this is true," they continued, "then tell us how Jerusalem looked like."

The Prophet got little nervous, as he did not remember how the city of Jerusalem looked like. In his anguish, the Prophet Muhammad ﷺ prayed to Allah for help. All of a sudden the Angel Jibril appeared to him (only the Prophet was able to see him). The Angel Gibril brought in his hands the map of Jerusalem, which he put in front of the Prophet (the map was visible only to the Prophet). The leaders of Makkah kept on asking the Prophet about Jerusalem and he replied them seeing the map brought by Jibril.

Allah's purpose of *Mir'aj* was to show the Prophet a glimpse of the Unseen World as the Quran says: "We might show him some of Our signs." (*Al-Isra*, 17:1)



The Second Covenant of 'Aqabah

Do not withhold your money by counting it, Allah would also withhold His blessings from you.

Sahih
al-Bukhari



The year 622 C.E. saw a great number of pilgrims, seventy-three men and two women, from Yathrib. When Muhammad ﷺ learned of their arrival, he thought of entering into another pact with them. Secretly, the Prophet contacted the leaders of the group. He met them with his uncle al `Abbas at the place al Aqabah in the night. He said to the men from Yathrib, "I covenant with



سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ
الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (١)

Holy is He who took His servant by night from the sacred place of worship [at Makkah] to the remote house of worship [at Jerusalem]—the precincts of which We have blessed, so that We might show him some of Our signs. Surely, it is He who is All Hearing, and All Seeing.

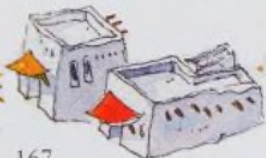
Al-Isra' 17:1



you on the condition that you will protect me against all, just as you would protect your women and children." Al Bard' ibn Ma'rur, who was chief of his people said, "We have covenanted with you, O Prophet of God.

By God, we are men of many wars; we are men of the sword, having inherited it from father unto son."

Before al Bard' finished his words, Abu al Haytham ibn al Tayyihan said, "O Prophet of God, there are pacts between us and some Jews which we are going to denounce. Should your cause succeed later or among your own tribe, would you return to them and leave us alone?" Muhammad ﷺ smiled and said, "No! Rather, your blood is my blood and your destruction is my destruction. You are of me and I am of you. I shall fight whomsoever you fight and make peace with whomsoever you will make peace." They then stretched out their hands to him, and he to them, and the covenant was concluded.



The Quraysh Came to Know about the Pact

Earning an honest living is a duty next in importance to the principal duty of iman.

Baihaqi



All this had taken place in the middle of the night on the top of one of the hills of al `Aqabah in perfect isolation from the surrounding world. The morrow had hardly come when the Quraysh, learning of the new pact, was disturbed by it. The Quraysh leaders went to al Khazraj in their own quarters and blamed them for what they had just done. The Quraysh reiterated that they sought no war against them and asked them why they had



الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا
أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولُ رَبِّنَا بِالْحَقِّ

All praise belongs to Allah who has guided us to this. Had Allah not guided us, we would never have found the way. The messengers of our Lord brought the Truth.

Al-A'raf 7:43

covenanted with Muhammad to fight them on his side. The unbelievers of al Khazraj denied that any of this had taken place.

The Muslims, on the other hand, kept silent and were saved from embarrassment when the Quraysh believed the claim of their coreligionists. Thus the news was neither confirmed nor denied, and the Quraysh allowed the matter to stand until new evidence could be brought forth. The people of Yathrib returned to their city before the Quraysh had reached any certainty about what had happened. When later the Quraysh did learn the truth, they ran after the people of Yathrib who had exited the day before but could catch up with none except Sa'd ibn `Ubadah. They took him to Makkah in chains and tortured him until Jubayr ibn Mut'am ibn `Adiyy and al Harith ibn Umayyah ransomed him as their agent in Yathrib when they passed by there on their way to al Sham.



The Quraysh Plans to Hurt the Prophet

Give the worker his wages before his sweat dries.

Ibn Majah



Just before the Migration, the Quraysh tribe, which was opposing the Prophet held a meeting at al-Dar al-Nadwah or the Tribal Parliament. All the important leaders attended it. They said that despite our efforts to stop the Prophet, his mission is spreading in and around Makkah. The leaders expressed their views on the subject, and wanted to find way to stop his mission.

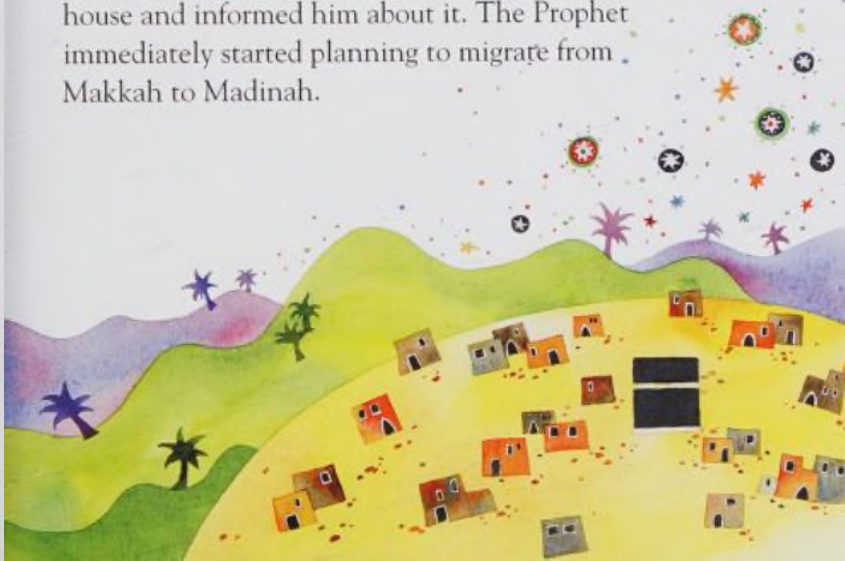


اللَّهُمَّ إِنَّا نَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ
مَغْفِرَتِكَ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ وَالْغَنِيمَةَ مِنْ
كُلِّ بَرٍّ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ.

O Allah, I ask You for the things that cause Your mercy, the means of Your forgiveness, safety from every sin, advantage from every good deed, success in getting paradise and deliverance from fire.

One of them said, "Let's put Muhammad in chains and imprison him." The other one said, "No need to do that, we should expel him from Makkah". Many of them voiced such opinions to stop the Prophet spread his mission in and around Makkah. But they did not agree to such suggestions. Finally, Abu Jahl suggested to assassinate the Prophet. He said, "Let's select one youth from each tribe and tell them to collectively attack Muhammad." "In this way no one will be held responsible for the murder", he added.

The leaders of the Quraysh agreed to thus cruel suggestion. The Prophet's aunt, came to know about the evil plan of the Quraysh and she rushed to the Prophet's house and informed him about it. The Prophet immediately started planning to migrate from Makkah to Madinah.



The Year of Migration

It is not permissible for a Muslim to sell a commodity that has some defect in it, unless he describe that to the buyer.

Ibn Majah



When the Prophet Muhammad ﷺ realized that the Qurasysh were planning to assassinate him, he decided to shift to Madinah. This event is known as Hijrah in Arabic, which means, the Migration.

Three days before the migration to Madinah, the Prophet left his house in the afternoon to meet Abu Bakr. After reaching his house, the Prophet knocked the door, and



أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Call to the way of your Lord with wisdom and fair exhortation and reason with them in a way that is best. Your Lord knows best those who have strayed away from His path, and He knows best those who are rightly guided.

Al-Nahl 16:125

when he got the permission to enter, he went inside the house. At that time Abu Bakr was sitting on a cot. He got up and asked the Prophet to sit where he was sitting.

The Prophet said, "I need to discuss very important issue with you, so ask everyone to go from here," Abu Bakr said, "There is no one except my two daughters in the house." Meaning, Aisha and Asma. The Prophet told Abu Bakr that Allah has given him permission to migrate to Madinah. Abu Bakr said, "May I accompany you on this journey." "Yes", replied the Prophet.



Préparation for the Journey

Whoever is killed while protecting his property is a martyr.

*Sahih
al-Bukhari*



Then Abu Bakr told his elder daughter, Asma to prepare some food for the journey. Asma prepared some food and put them in a sack. She was having a rope tied around her robe; she removed it and tore it from the middle. With one portion she tied the sack containing the food for the Prophet. The remaining portion she tied again on her robe. For this reason Asma is remembered as “the one of two ropes”, or *Zat al-Nitaqain*.



اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي
وَعَافِنِي وَارْزُقْنِي.

O Allah, forgive me, have mercy
on me, guide me, protect me and
provide me with sustenance.

The Prophet left from Abu Bakr house and reached his home. He called 'Ali ibn Abi Talib and told him that he will leave for Madinah today. The Prophet had a sheet from Yemen, which had green lines on it. He gave it to 'Ali and instructed him to sleep on his bed at night and cover himself with this Yemeni sheet. Then the Prophet and Abu Bakr quietly left the house and moved towards the Cave of Thawr.

'Abdullah ibn Urayqit was a guide and an expert of desert routes, Abu Bakr was in contact with. He hired him as a guide to assist them on the route from Makkah to Madinah. At the time of going out of the house, Abu Bark called Abdullah ibn Urayqit and handed him over the two camels and told him to come with the camels at the cave of Thawr after three days.



Ali on the Bed of the Prophet

A believer's soul is attached to his debt till it is paid.

Ibn Majah



As per their plan, the youth of the Quraysh tribe encircled the house of the Prophet with swords in their hands. They all decided to wait till the morning as they were expecting the Prophet to come out of his house for the morning prayers. They thought that when the Prophet will come out, they all will attack him with swords. It was against the Arab culture at that time to



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعِجْزِ وَالْكَسَلِ
وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ.

O Allah! I seek refuge in You from weakness and sloth, from cowardice and miserliness, from decrepitude and the torment of the grave.

attack someone inside his house. So they waited till the break of the dawn. But, the Prophet did not come out of his house. They peeped inside the house and saw someone is sleeping on the bed. They thought the Prophet is sleeping. They waited. But, after a while, Ali ibn Abi Talib got up and came out of the house.

At that time, they came to know that the Prophet was not in his house. They detained Ali in the Sacred Mosque for a while, then they let him off.

The people of Makkah were against the mission of the Prophet but at the same time they trusted him and called him *Al-Amin*, the Honest One. Therefore, they would give their valuables such as jewellery etc for safe keeping. Before going out the Prophet had instructed 'Ali to return all the valuables kept as safe keeping in his house to their rightful owners.



“Don’t be sad, Allah is with us.”

If someone shows no compassion to people, God will show no compassion to him.

The Prophet
Muhammad



Before leaving his house, Abu Bakr told his son, Abdullah to watch quietly the activities in Makkah and inform us at night in the Cave. Abdullah did the same. He watched the people of Makkah quietly and informed his father about any new development. Abu Bakr also told his servant Amir ibn Fuhayrah to come near the Cave with the goats so that he may get the milk.



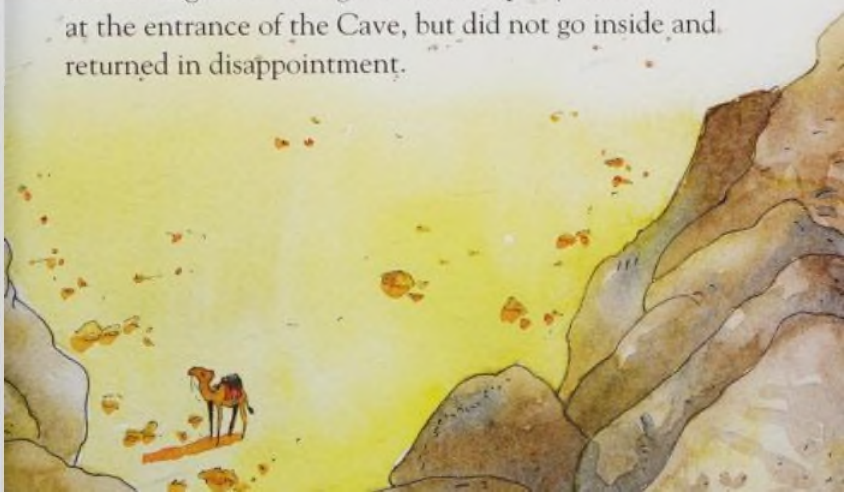
ثَانِي أَتَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ
لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنَا فَاَنْزَلَ اللَّهُ
سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا

When the two of them were in the cave, he (Muhammad) told his companion, ‘Do not worry; for God is with us.’ So God sent His tranquility down on him and aided him with forces invisible to you.

Al-Tawbah 9:40

When the people of Quraysh came to know that both the Prophet and Abu Bakr had already left Makkah, they became very furious and red faced. So they immediately sent several search parties to catch the Prophet and Abu Bakr, before they reach Madinah.

They searched for the Prophet everywhere. Some of them, even reached near the Cave in which the Prophet and Abu Bakr were hiding. Abu Bakr heard crunching and rustling noise of grass and weeds as the people approached near the cave. He became very frightened and said to the Prophet, "It seems that they have come even up to here." Seeing Abu Bakr so frightened, the Prophet replied calmly, "What do you think about the two, with whom the third is Allah." "Don't be sad, Allah is with us," said the Prophet comforting him. Though the search party almost came at the entrance of the Cave, but did not go inside and returned in disappointment.



The Prophet Leaves for Madinah

There is a reward for serving any living thing.

Sahih
al-Bukhari



The Prophet Muhammad ﷺ and Abu Bakr remained in the Cave for three nights. On the fourth day, the Prophet and Abu Bakr came out of the Cave. Abdullah ibn Urayqit was already there with two white she-camels.

Then the prophet started to travel towards Madinah. Abdullah ibn Urayqit was mounted on his camel and was leading the small caravan. On the next camel, the Prophet was travelling. On the third camel, Abu Bakr and



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ
عَافِيَتِكَ وَمِنْ فُجَاءَةِ نِقْمَتِكَ وَمِنْ جَمِيعِ سَخَطِكَ.

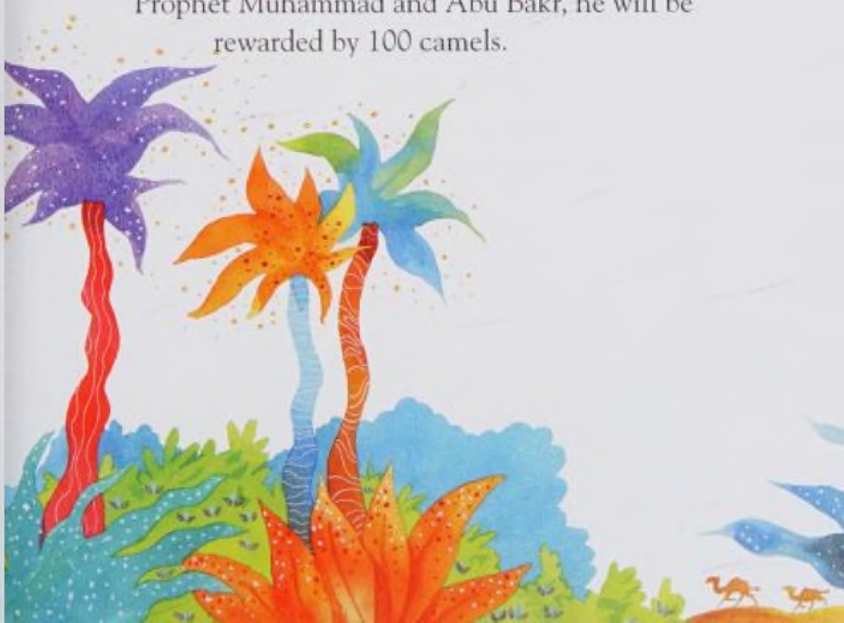
O Allah! I seek refuge in You from the decline of Your favours and from reversion of Your protection and from Your sudden revenge and from all Your displeasure.

his servant, Amir ibn Fuhayrah were mounted. In this way this caravan of three camels comprised of four people.

They continue travelling for the whole day. Abdullah ibn Urayqit was an expert of desert routes. He took the Prophet from an unknown route, not the one which is commonly used by people. He took the Prophet alongside the Red Sea. This was though a longer route, but it was safe, as no one would follow the Prophet on this unknown route.

On the other hand, in Makkah, the leaders of the Quraysh tribe announced whoever will capture one or both – the

Prophet Muhammad and Abu Bakr, he will be rewarded by 100 camels.



Surāqah ibn Ju'shum

God has more compassion for His servants than a woman does for her child.

Sahih Muslim



Therefore, one of the famous horse riders of Makkah whose name was Suraqah ibn Ju'shum took out the horse and set to catch the Prophet and Abu Bakr.

He galloped his horse along the sand, but the horse fell down after stumbling at a hurdle. He tried the second time, and the horse broke into a furious gallop. But the horse fell down again. So as per the Arab culture, Suraqah took an arrow from his bag to draw a lot. The Arabs used to throw the arrow towards the sky, if the pointed side



اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا
أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي.

O Allah! Forgive me that which I have ever committed and that which I have deferred, and that which I conceal and that which I reveal, and that in which I transgressed, and that whereof You are more aware than me.

came down, it is a "yes". But if the other sides came down, then it is a "no."

Shuraqah did the same, but the answer was a "no." He repeated it three times, every time the answer was a "no". So he decided not to pursue the Prophet and Abu Bakr.

But he kept moving in the same directions without any bad intention. Finally he saw the small caravan of three camels on which the Prophet and Abu Bakr was travelling. Suraqah met the Prophet and told him about the reward Quraysh announced for capturing him and Abu Bakr. He pleaded with the Prophet to give him a written guarantee that when he will conquer Makkah, he will not take revenge with him and will deal with him peacefully.



The Prophet Reaches Quba

Richness is not having many possessions. True richness is rather the richness of the soul.

Sahih
al-Bukhari



The Prophet and Abu Bakr continued their journey after resting at several places. In this way the Prophet and Abu Bakr passing many places reached Quba on 20 September 622.

Even before the Prophet's arrival at Quba, the people of Madinah came to know that the Prophet is arriving there. Therefore, the people of Madinah were eagerly waiting for him. They would come out of their houses everyday in



فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ

شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

So glory be to Him who has control over all things. It is to Him that you will all be brought back.

Ya Sin 36:83

the morning and look out for the Prophet climbing on the nearby hillocks and trees.

One afternoon, as the people of Madinah were waiting for the Prophet, one of the Jews saw from on top of his fort two people coming on camels. He thought, these should be the same two people, for whom the people of Madinah are so eagerly waiting for. He shouted loudly and said, "O people, they are here, for whom you were waiting for." The people climbed up on the fort and said joyfully, "Allahu Akbar," meaning God is great!

The people climbed up on the fort and said joyfully, "Allahu Akbar," meaning God is great! The children of Madinah sang beautiful songs: Tal'al badru 'alayna....

In Quba the Prophet stayed at the house of Kulthum bin al-Hadam. The family of Amr bin al-'Awf warmly welcomed the Prophet, and they said, "Allahu Akbar."

When the people of Madinah came to know that the Prophet arrived in Quba, they started arriving Quba in big numbers to meet the Prophet.



Building the Mosque of Quba

I have not been sent to curse. I have been sent to show compassion.

Sahih Muslim



Three days after arrival at Quba, the Prophet build a mosque there. It is known as Quba Mosque. This mosque is mentioned in the Quran in good terms:

There was a piece of land belonging to 'Amr bin Awf, which was used to dry dates. The Prophet laid the foundation of Quba Mosque on this land.

The Prophet and his Companions took part in the construction of the mosque. They took stones from the nearby hills to build the mosque. When the Companions would see the Prophet carrying a stone in his hands, they



رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

Our Lord, relieve us from this torment,
for truly we are now believers in You.

Al-Dukhan 44:12

would say, "Prophet, please you do not carry it, we will do it." The Prophet would say, "Alright." But after some time he will again go and carry stone in his hands. In this way this mosque was built which is known as the first mosque built in Islam. It was a simple mosque. At this time 'Abdullah bin Rawaha, who was one of the Companions, was also a poet.

He would read out couplets to encourage the Companions:

Those who are building the mosque
They read the Quran, standing and sitting
They stand at night worshipping their Lord
Sometimes the Prophet also would repeat these couplets.

When the mosque was ready, the Prophet Muhammad ﷺ led the Friday prayers at the mosque. This was the first Friday prayer at this mosque.



Tala'al Badru Alayna...

*Feed (the poor) and greet with salam whoever you know
and whoever you do not know.*

Nasai



When the people came to know about the arrival of the Prophet at Quba, they gathered there in large numbers. After the Friday prayer, the Prophet departed from Quba for Madinah. People stood on the both sides of the way to greet and welcome the Prophet.

On the way the houses belonging to many tribes and families of Ansar would pass. The leaders of the tribes would say to the Prophet, "O Prophet of God, please



وَهُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِبَاسًا وَالنَّوْمَ
سُبَاتًا وَجَعَلَ النَّهَارَ تُشُورًا

It is He who made the night a mantle
for you, and sleep for repose; and made
the day a time for rising.

Al-Furqan 25:47

come to our house. Our house and our property and assets all belong to you. Please come and stay with us." The Prophet would thank them and pray for them and would move forward. When the Prophet was about to reach Madinah, people of Madinah were so happy that the women climbed on top of their houses and children sang the songs:

Tala al Badru Alayna....

In this way the Prophet moved forward. When the Prophet arrived, at the tribe of Banu Najjar, children were singing and beating tambourine or *duf*:

Nahnu jawarin min Bani Najjar

Ya habbaza Muhammadan min jaar.

We are the girls of the tribe of Banu Najjar

What a good neighbour is Muhammad.

When the Prophet saw these little girls singing he smiled and liked it. The Prophet encouraged them by saying, "I love you all."



The Prophet's Host

Truly, the patience is at the first stroke of a calamity

Sahih
al-Bukhari



Everyone in Madinah was expecting that the Prophet will stay in his house. The Prophet moved forward and entered in the area of the tribe of Banu Najjar.

The Prophet said that he would stay in the tribe of Banu Najjar, as he was the uncle of his grandfather, Abdul Muttalib. The wife of Abdul Muttalib was from the family of Banu Najjar.

Abu Ayyub al-Ansari belonged to the same family, therefore, the Prophet stayed at his house. The house



يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً
مَّرْضِيَةً (٢٨) فَأَدْخِلِي فِي عِبَادِي (٢٩) وَأَدْخِلِي جَنَّتِي (٣٠)

O soul at peace, return to your Lord, well-pleased, well-pleasing. Join My servants. Enter My Paradise.

Al-Fajr 89:27-30

of Abu Ayyab al-Ansari was a double storied house. Abu Ayyub told the Prophet to live on the upper floor of the house, but the Prophet preferred to live on the ground floor, as many people were visiting him throughout the day.

There was a big vessel which was kept on the upper floor of Abu Ayyab al-Ansari. It was used as a container to store water. One day it was broken. The roof was made of wood, therefore, he feared that seepage of water from the upper floor may go down and trickle down. Abu Ayyub had a big and thick quilt. So he quickly threw it on the floor so that it could soak the spilled water.



Building al Masjid al Nabawi

*Truly, God is kind and He loves kindness and confers
on kindness that which He does not confer on severity.*

Sahih Muslim



The Prophet Muhammad ﷺ lived about seven months in the house of Abu Ayyub al-Ansari. During this period, the Prophet built the mosque in Madinah, which is now known as al-Masjid al-Nabawi or the Prophet's Mosque.

There was an open plot of land near the house of Abu Ayyub al-Ansari, which belonged to two orphans, Sahl and Suhayl. They called the two brothers to meet the Prophet. When Sahl and Suhayl came to meet the Prophet, the Prophet told them that he is willing to buy



اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ

فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ

O Allah the real life is the life hereafter. O Allah
grant success to the Ansars and Muhajirs.

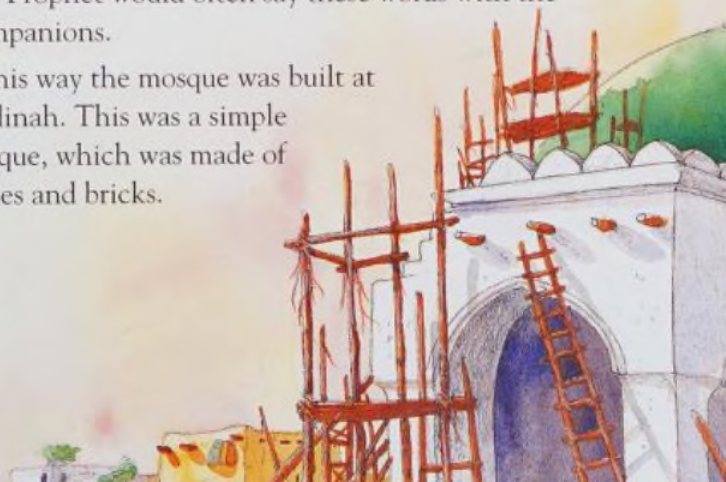
the piece of land from them. They happily offered the land to the Prophet without any money. But the Prophet insisted to pay the cost of the land. Therefore, on behalf of the Prophet, Abu Ayyub al-Ansari bought the piece of land from Sahl and Suhayl by paying them its actual cost. Then the construction of the mosque started. The Prophet Muhammad ﷺ and the Sahabah (Companions) took part in building the mosque. The Companions would bring stones from the nearby hills, and they would read such couplets:

Allahuma la 'aysha illal 'aysh al-Akhirah. Faghfir lil ansar wa'l muhajira

O Allah the real life is the life hereafter. O Allah grant success to the Ansars and Muhajirs

The Prophet would often say these words with the Companions.

In this way the mosque was built at Madinah. This was a simple mosque, which was made of stones and bricks.



The Call to Prayer or Adhan

Charity does not decrease one's wealth, nor does humility lower one's prestige.

Sahih Muslim



When the Mosque was built in Madinah, which is known as the Prophet's Mosque, the Companions started to pray there. But there was no system of praying together in congregation. People used to pray on their own. Due to this reason there was no discipline. The Prophet thought that some people should be appointed to go and fetch people at the time of prayer. But later he realized that it was not a practical way. Then the Prophet called the Sahabah and discussed with them about it. People gave different suggestions.

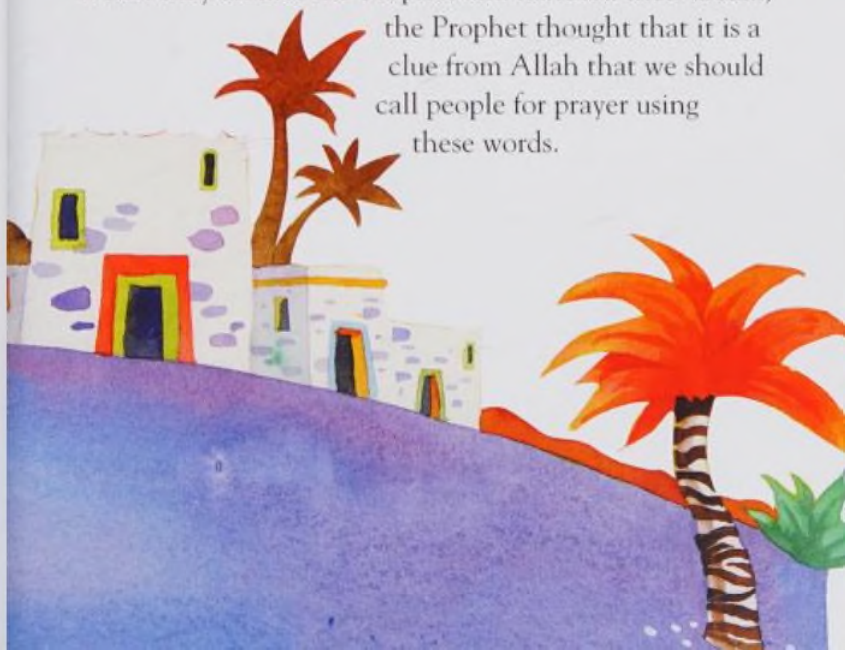


رَبِّ اَعْنِي وَلَا تُعِنِّ عَلَيَّ، وَاَنْصُرْنِي وَلَا
تَنْصُرْ عَلَيَّ، وَاُمَكِّرْ لِي وَلَا تَمْكُرْ عَلَيَّ.

My Lord, help me and help not against me. Grant me victory and grant not victory against me. Plan for me and plan not against me.

Someone said, let's put up a long flag at the time of prayer, so that people will come to know that it is now time to go to the mosque. Some of them suggested that at the time of the prayer, a trumpet should be sounded from the mosque hearing this people will get to know that its time for prayer. But the Prophet did not like such suggestions.

Afterwards, the Prophet saw a dream that someone is saying the words which we hear in the *adhan*, or call of the prayer today. Other Sahabah, including 'Umar bin al-Khattab and 'Abdullah bin Zayd also saw similar dreams. When they all met the Prophet and narrated their dream, the Prophet thought that it is a clue from Allah that we should call people for prayer using these words.



The Platform of al-Suffa

God is beautiful and He loves beauty.

Sahih Muslim



Earlier when they used to pray towards Jerusalem, there was a nich (*mihrab*) in one of the walls of the mosque pointing towards Jerusalem.

But when the *qiblah* was changed to Makkah, then the *qiblah* was changed to the opposite direction. At that time the area where the previous *mihrab* was situated, the Prophet got it covered by the date palm leaves.



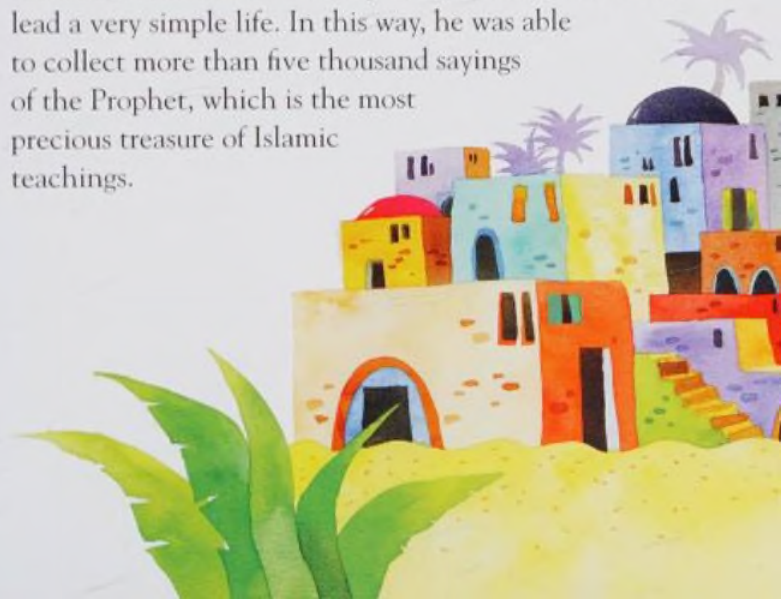
رَبِّ اجْعَلْنِي لَكَ شَكَارًا، لَكَ ذَكَارًا، لَكَ رَهَابًا،
لَكَ مَطْوَعًا، لَكَ مُحِبًّا، إِلَيْكَ أَوَاهًا مُنِيًّا.

My Lord, cause me to thank You, to remember You, to fear You, to obey You, to humble myself before You, to turn toward You tearfully and penitently.

Then that area was called *al-Suffah*. It was at the back of the mosque. People would stay here. Those Sahabah who would migrate from Makkah, would generally first stay at this place, then move to some house. About 400 Sahabah stayed here in different time.

The people who would stay at Suffa would engage in discussion related to the Quran. They would read the Quran. Learn from each other, pray and impart knowledge to others. They dedicated their life for the cause of Islam.

The most notable among the People of Suffah was Abu Hurayrah, whose contribution for Hadith is phenomenal. He would remain in the mosque all the time and would lead a very simple life. In this way, he was able to collect more than five thousand sayings of the Prophet, which is the most precious treasure of Islamic teachings.



The Ansar or Helpers

O people seek God's forgiveness. I turn to Him in repentance hundred times a day.

Sahih Muslim



The Prophet Muhammad ﷺ migrated from Makkah to Madinah in 622 C.E. At that time, there were two big tribes—Aws and Khazraj. Those who embraced Islam invited the Prophet to Madinah and helped the Prophet and the Muslims who migrated with the Prophet from Makkah.

They were originally the inhabitants of Yemen. When Yemen was devastated by a massive flood which was known as, *Sayl al-Arim* (34:16), after the Marib Dam was cracked,



رَبِّ تَقَبَّلْ تَوْبَتِي وَاغْسِلْ حَوْبَتِي، وَاجِبْ دَعْوَتِي وَثَبِّتْ
حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي وَاسْلُلْ سَخِيمَةَ صَدْرِي.

My Lord, accept my penitence. Wash away my sins.
Answer my prayers. Make my argument steadfast, guide my
heart to right path and direct my tongue to say the right
things, and dispel ill-will from my chest.

they moved to Madinah. There were two brother by the name of Aws and Khazraj. Over a period of time their families grew in number and formed in the shape of two big tribes which were known after them as Aws and Khazraj.

The Jews of Madinah were the People of the Book, therefore the Ansar were in awe of their knowledge and superiority. On the other hand, the Ansar were not educated, therefore they were impressed from the Jews.

Since the Jews of Madinah were the People of the Book, they were aware that soon the Last Prophet will be sent by God. The Jews used to tell the

Ansar that when the Last Prophet will emerge, along with him they will fight and over power them.

But when the Last Prophet, the Prophet Muhammad ﷺ came, the Jews failed to recognize him and they rejected him.

On the other hand, the Ansar recognized the Prophet Muhammad ﷺ and they became his Helpers and Companions.



The Brotherhood of Madinah

God loves those believers who work hard to earn a living by lawful means.

At-Tabrani



When the Prophet Muhammad ﷺ reached Madinah, he established the historic concept of brotherhood which is known as *al-muakhat*. Madinah was a small town. When the Companions of the Prophet reached Madinah they faced a number of problems. For example, there were no houses for them to stay, the problem of food and so on. So the Prophet Muhammad ﷺ solved it by a unique way.



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ.

O Allah! I seek Your protection from the torture of hell, from the torture of the grave, from the mischief of life and death, and from the mischief of Dajjal pretending as Messiah. O Allah! I seek refuge in You from sin and from debt.

He established brotherly relationship between the Ansar (Helpers) of Madinah and the Muhajirs (Migrants) of Makkah.

After the construction of the Prophet's Mosque, the Prophet Muhammad ﷺ called the Ansar at the house of Anas bin Malik. At that time the total number of Muhajir from Makkah were 45. The Prophet Muhammad ﷺ addressed the Ansar and the Muhajirs and said to the Ansar that the Muhajir are your brothers. For the sake of *dawah* they have left their homeland. Therefore your conduct with them should be like your own brother. The Ansar immediately said, "We agree on what you say."

Then the Prophet Muhammad ﷺ called one person from the Ansar and another one from the Muhajirs and said, "From today both of you are brothers. Now you will live together and your boarding and lodging will also be together."



Living like Real Brothers

*Allah does not look at your body and face, rather,
He looks at your heart.*

Sahih Muslim



After the Prophet's decision to form brotherhood between the Ansar and the Muhajirs, they started to live like real brothers. Even the Ansar started to prefer their Muhajir brothers above themselves. The Ansar took the Muhajirs to their houses and showed them their belongings such as, their houses, orchards, lands, camels, cattles, etc. and said to them "from today half of all my belongings will be yours." But the Muhajirs did not want to become burden on the Ansar. So they did not live with



رَبَّنَا آتِنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Our Lord! Perfect our light for us, and
forgive us; You have power over all things.

Al-Tahrim 66:8

them forever, but tried to find ways to be on their own.

Sa'd bin Rabi'ah took Abdur Rahman bin 'Awf to his house and said, "You can take whatever you like from my house." But Abdur Rahman bin 'Awf said, "Is there a market nearby where I can go and make some business?" He said, "Yes, there is a market by the name of Qaynuqa'." So Abdur Rahman bin 'Awf went to the market and he bought some cheese and butter and started selling it. After some time his business started to grow.



The Pact of Madinah

Who is devoid of gentleness is devoid of good.

Sahih Muslim



Five months after the migration to Madinah, the Prophet Muhammad ﷺ made a pact with the Jews of Madinah, which came to be known as the Pact of Madinah. The Jews of Madinah were of the opinion that the prophets came only from the Banu Israel, or the Children of Israel, therefore they were not ready to accept the prophethood of the Prophet Muhammad ﷺ. The Prophet wanted them to accept Islam. Some of the Jews who were knowledgeable in the scriptures such as the Torah and the Bible recognized the Prophet and accepted Islam. Since majority of Jews were not open to this



بَارِكْ أَتَمُّ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

Blessed be your Lord's name,
full of glory and majesty!

Al-Rahman 55:78

and turned hostile towards the Prophet and Muslims, the Prophet thought of having some pact with them in order to save Muslims from their mischiefs. There were three main tribes of the Jews with whom the Prophet made this pact. These tribes were Banu Qainuqa, Banu Nadheer and Banu Quraidha. The pact was a written one and the Muslims involved in the pact included the Ansar and the Muhajirs (the migrants) as well as other Muslims. It was incumbent upon all parties to keep up the pledge while remaining on their religion.



The Model of Peaceful Living

God has more compassion for His servants than a woman does for her child.

Sahih Muslim



A great part of the Prophet's mission was to bring peace to the world. The Prophet himself set an example of peaceful living with his great gentleness, kindness, humility, good humour and excellent common sense, and his great love for all people and even for animals. He never made others feel small, unwanted or embarrassed. In setting this example, his real aim was to fashion souls which were turned towards God, which found Allah so great that everything else seemed unimportant.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥) وَيَسِّرْ لِي أَمْرِي (٢٦)
وَأَحْلِلْ عُقْدَةً مِنْ لِسَانِي (٢٧) يَفْقَهُوا قَوْلِي (٢٨)

He said, my Lord! open up my heart, and make my task easy for me. Loosen the knot in my tongue, so that they may understand my speech.

Ta Ha, 20:25-28

This is expressed in one of the Prophet's sayings:
"Nine things the Lord has commanded me:
Fear of God in private and in public;
Justness, whether in anger or in calmness;
Moderation in both poverty and affluence;
That I should join hands with those who break away from me;
And give to those who deprive me;
And forgive those who wrong me;
And that my silence should be meditation;
And my words remembrance of God;
And my vision keen observation." (Razin)



101 Seerah Stories *and* Dua

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